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THE MISSIONARY WORK.

An Address by Rev. W. Dean, Missionary to China.

The remarks of which the following is a brief outline, written out by request, were addressed to the Baldwin Place church and congregation by Mr. Dean, shortly before his embarkation for China in 1846. The occasion was an informal one, and the sentiments expressed had much of the freedom and warmth of private communication;—but the effect then produced, and which they are fitted to produce, needs not to be restricted to place or circumstance.

Twelve years ago I stood in this place to receive my instructions from the American Baptist Missionary Board, and then went forth under their patronage to commence a mission among the Chinese. Perhaps some may be ready to inquire, how my views and feelings *now* compare with my views and feelings *then*.

In relation to the missionary enterprise my *views* remain unchanged. I thought then, that the heathen were sinners, and exposed to the woes of a future world as well as to the worst forms of suffering in the present life; and I have since seen no cause to alter my opinion. I thought *then*, that they could not be saved without the gospel; I think so *still*.

*Call to the Missionary work—A "calling of God *** without repentance."*

My resolution to go to the heathen was not the result of a dreamy vision which sober Christians never realized, nor of an extraordinary influence which my brethren in the ministry do not understand. I never saw the "burning bush," nor listened to an audible voice from heaven bidding me go to the heathen. If such a voice and such visions are necessary to constitute a "call" to the missionary work, then I have never received such a call. I found in the Bible the blessed truth, that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." But as my mind fixed on these words and pondered over the benevolent assurance of the passage, I remembered that it was *also* written,

"Faith cometh by hearing, and hearing by the word of God." I listened with delight to the merciful promise, "Whosoever shall call on the name of the Lord, shall be saved;" but before I could finish my congratulations in view of a world *saved*, came the startling inquiry, "How shall they call on him in whom they have not believed—and how shall they believe in him of whom they have not heard—and how shall they hear without a preacher—and how can they preach except they be sent?" It seemed a plain case, which a child could understand, that without faith it was impossible to be saved, and without the gospel there could be no faith in Christ, and the gospel could not be preached to the heathen while we all stayed at home; and it required no great logical skill to force upon my mind the conviction, that it was the duty of *some* to go; and if others would not, I would try.—I offered my services, and I have since seen no cause to regret the offer. I have, in the execution of my purpose, been required to sacrifice the enjoyments of home, the pleasures of domestic life, the society of friends, and the blessings of my country;—for all of which I acknowledge no less attachment than is claimed by other men. I have met in the way some of the toils and privations I anticipated, and have encountered some perils and sorrows which were unexpected. My children have been committed to the dust on a desolate island by the hands of a lonely parent; my companions have gone to the grave in distant lands, leaving a husband twice bereft and smitten to the earth, while surrounded by the heathen, who saw his sufferings but could not soothe his sorrows. I have then looked into the grave which had entombed my domestic happiness and earthly hopes, and then upon the face of a helpless infant who could recognize a mother's smile but who knew not a father's anguish or its own bereavement, and then looked around upon the wide-spread darkness abroad and the still more dreadful desolation at home, with no kind father or fond mother near to whose arms I could flee for succor, and no tender sister into whose ear I could pour the tide of my grief and be soothed by her sympathy;—even then the inquiry arose, Do you not now repent and wish you had not enlisted? *No!* I would not part with this hour, in exchange for all it has cost. I did not before understand the practical divinity of the Christian religion. I did not before know how even God Almighty could make a man so peaceful and happy under circumstances *like these*. I will never again doubt the divinity of that doctrine I bring to the heathen.

Necessity and greatness of the work.

On enlisting in this enterprise, I regarded it as one of the greatest magnitude and of glorious results: one that was to feed the hungry, clothe the naked, and give the bread of life to the perishing and the lost:—an enterprise which was to roll back the tide of death which is desolating our world, to dry up the springs of human misery, and conduct the pure and healing streams of the water of life to every creature:—to cure the disorders of the human mind, calm the discords of domestic strife, and hush the din of war to the gentle whispers of universal peace:—in short, the only means of teaching men the duties and enjoyments of the present life, and fitting them for that life of immortality to which they are hastening. These views were drawn from the simple statements of the Bible; and a residence of several years among the heathen, and a personal observation of their condition and character, have confirmed, if confirmation were necessary, the opinions then formed. The enterprise is worthy of all it has cost, and all that it demands. It may bring to individuals a desolating tide of sorrow sweep-

ing away all that is fond and fair on earth ; but it cannot drown or darken that soul which is linked to Jehovah by the promise—" *I am with you.*" The wicked may call us fanatical, and denominate our enterprise of benevolence a vain phantasmagoria ; while we have cause to pity their blindness and pray for their rescue from their own utopian schemes of happiness. The world may call us *poor*, while we are richer than those whose "stores can buy empires for toys and kings for slaves." But without regard to the opinions of the world or the difficulties of the way, *our duty is clear.* The millions of the pagan world are hastening to a dismal grave and a dreadful eternity ;—the command of Jehovah remains unrevoked, the commission of the Savior remains unfulfilled ;—and our duty remains unperformed, but as clearly revealed as if made known to us by a special messenger from heaven.

The cost and sacrifice involved.

But while my *sentiments* on the subject of missions remain unchanged, and my personal consecration to the work remains unwavering, my *feelings* are not the same—not less acute, but more intense ; not less susceptible of pleasure or pain by years of abstinence from the social joys of civilized life, but they now feast with a keener relish upon those joys which have long existed only in the recollections of the past, and which are about to be left forever. If, before, there was any thing of romance connected with my feelings, that has now given place to matters of sober and stern reality. If, before, there were throbbings of heart in parting with honored parents and fond brothers and sisters, there is now increased feeling from the same cause, arising from the increased probability that I shall see them no more ! And superadded to this, is the still more extreme pain of *parting with children.* Do you ask how I feel ? Allow me, in reply, to ask how you yourselves would feel in parting with your parents, your brothers and sisters, for life ? Are you a *parent*—fancy yourself taking the last parental kiss and breaking away from the fond embrace of a tenderly loved child. Are you a *father*—"so am I ;"—do you love your children—" *I more*"—they are *motherless.*—My heart still bleeds at every pore, at the recollection of one whose mother's dust is entombed in China, and who, since her mother's death, has rested like a lamb in my bosom. Since my return to this country, she has found a home in my sister's house and a mother in my sister's care. * * * * * Having literally broken from her embrace, and with her last words still sounding in my ears, I stand before you to-day with another dear child in the assembly, from whom I must soon be parted. Twelve years ago the mother of this dear child stood by my side on this floor, to listen to the instructions of our fathers and share in the parting salutations of friendship with our Christian brethren. We crossed the mighty deep together ; but her fair form, so recently blooming with health and beauty, soon found a grave on the distant island of Singapore, leaving this loved child, a helpless infant, to bear her name and wear her features. O may she also wear her mother's mantle of meekness and piety. The loved child at the age of four years found a home in the family of your beloved pastor. Here she has been nourished with the tenderness and care of an only child by her adopted parents. Still I feel for her the fondness of a father's love ;—but I must say to her also, "*farewell.*" I feel assured that she will share in your sympathies and in your prayers. I ask not for my children the riches, the pleasures, or the honors of the world—I ask for them the *Christian's* portion—the Christian's inheritance here, and the Christian's inheritance in heaven.

Dear brethren and friends, one and all—FAREWELL !

CHINA.—Journal of Dr. Macgowan.

Dr. Macgowan's letter accompanying the following journal, was dated at Ningpo, Jan. 23, at which time he had succeeded in engaging a very desirable mission residence on "the city side," at the moderate rent of \$72 per annum, with the right to retain it "for centuries." Dr. Macgowan was "in excellent health, and Mrs. M. better than at any time previous in China."

Yuhwáng—Relic of Buddha.

In October we spent some time at a monastery called Yuhwáng, about twelve miles from Ningpo, among the Tea Hills. The tea plant was then in full bloom, and formed the chief feature of the floral landscape. The plant is always found girding the base of the hills, avoiding its precipitous sides on one hand, and the alluvial plain on the other. The produce of this range of hills is the kind of tea largely consumed in the United States; and as it is capable of cultivation to any extent, this port may yet become the seat of some trade with New York—the tea mart of the western hemisphere.

This temple lays claim to great antiquity, and is celebrated as possessing a relic of Buddha. Thither multitudes at a certain season repair from distant parts, to perform their devotions. It consists of a range of buildings, differing in no respect from the large temples of China generally, so often described. There is such a sameness in Chinese architecture (which, for want of a better term, may be called *Nomadic*), that a description of one building gives a good idea of all of the same class. From a history of the monastery in six volumes, published during the Ming dynasty, about 300 years ago, I have gleaned the following facts in relation to the relic.

"On the death of Buddha, his corpse was burnt, and all the hairs on his body, 84,000 in number, assumed the form of light, round globules, and sprang from his ashes. One of his disciples, from whom this monastery takes its name, made for each of these relics a small pagoda, in which a relic was placed; and Buddha sent some spiritual beings to disperse them all over the world in lucky places. One of these was deposited in the hill where the monastery now stands, nearly 1,800 years since. A hunter in the province of Chihle

had a sickness of which he was dying, when a priest suddenly appeared before him, and said, 'Your sins are great, and you ought to be sent to hell, but I pity you; go in search of a relic of Buddha; if you find it, worship it, and you will escape the misery of hell.' The man recovered of his disease, became a priest, and set out in search of the relic. At length arriving at Ningpo, he came to a hill, and at night heard noises in the ground beneath: he listened, worshipped, and prayed for three days, when the pagoda and relic sprang out of the earth. The pagoda was resplendent, of a green color, and had a stone-like appearance. It was eight inches high, divided into five stories. It had four sides. Inside was a bell, the *clapper* of which was the relic; and outside were beautiful images of Buddha. The priest was delighted to find it. Soon after, the monastery was founded and erected at the base of the hill, with a pagoda on its summit, to mark the place whence the relic had sprung."

Such is the account history gives of this relic, but the pagoda containing it is evidently of wood, which was once gilt; the bell is of the same material, and the relic appears to be a minute transparent stone, of an amethyst color. This monastery, though now greatly dilapidated, has enjoyed many imperial gifts, and has for ages been the resort of the learned and great from distant provinces. The history contains numerous odes, composed in praise of the relic by the most distinguished literary characters of their day; indeed the work was compiled by a member of the imperial cabinet. Every day the relic is worshipped with ceremonies (analogous to mass in the Romish churches) by the monks, thirty in number; and on Buddha's birthday upwards of one thousand priests, from various parts, assemble at the monastery for that purpose.

Religious worship—Idle questioning.

We had service every evening in that part of the monastery where we had taken rooms, which was attended by several of the priests, together with the servants and pupils of the establishment. There were but two of the latter—poor boys, growing up in perfect ignorance of even the rudiments of Chinese learning. In the course of six or eight days the attendance gradually decreased, until it ceased altogether; in consequence, it was said, of the cus-

tom of kneeling which we practised, the abbot pronouncing it improper; but the real reason was probably the doctrines taught, all of which were directed against their system. Frequent opportunities presented for conversing with the besotted priests; they always listened, and returned a vacant smile at what was said. On one occasion I attempted to show by experiment that my dog was more clever than their largest idols, which drew them out a little. A young man said, "If we do not see a representation of God, how can we believe that he exists?" Before I could reply, a lad, who was at that time a pupil of Mrs. M., promptly answered, "You believe there is wind, but you cannot see it!" Many persons from the surrounding districts afflicted with ophthalmia, applied for relief, and were prescribed for.

During my residence at the monastery, I was obliged to return every Saturday to the city, to deliver my Sunday lectures. These trips were made in small canal boats, so crowded with passengers that there was scarcely room to stir. The opportunity was always embraced of explaining the gospel. On the banks of the canal was a temple which had lately undergone repairs, and to defray the expense the inhabitants of the village gave a portion of their time in turn to solicit money. Whenever a boat approached, they beat the gongs, pointed to the newly gilt idol, paraded outside, and by means of a long pole thrust a bag into the boat to receive gifts. Once I had the gratification to find, after my address, that only two men contributed besides the women, who however gave a double portion; and at another time the whole of the passengers, thirty-two in number, determined to keep their money. At their request I got out, and told the villagers the reason no cash was put into the bag.

Whenever I addressed a group of country people, they seemed to feel at liberty to ask me all sorts of questions; for example, "Is the king of your honorable place a man or a woman?" "Is it true the king of England is a woman?" "How far is Jerusalem from England?" "How many garments have you on?" "Are blue eyes as useful as black?" "Why do the foreign women at Chusan dress so immodestly?" referring to the soldiers' wives. But in my lecture at our chapel the questions are more relevant to the subject. It is often asked, "How is it that this doc-

trine has not been preached before in China?" Advice has sometimes been given, that, in order to get disciples, we should build roads and bridges, and perform works of a striking character. Formerly large numbers called to ascertain how much they should receive per month on embracing Christianity; but as our objects are better understood, a few only of these offers are now publicly made. It is common to hear objections to the gospel, such as, "it came from England," "has to do with selling opium," "forbids the worship of ancestors," "requires too much time and trouble." The observance of the Sabbath is a very common objection, and also the bad style of the sacred Scriptures and tracts. These objections are easily replied to, but seldom satisfied. The great combat in China will not be, it seems to me, with idolatry—the worship of ancestors, or other popular errors; but it will be with *deism*. The literati when partially enlightened by Christianity, will seek refuge in some form of Unitarianism, as is the case among educated Hindoos.*

Suicides.

Suicides appear to be very frequent in this part of China. During the past month I have heard of no less than eight, in the city and district of Ningpo. The average estimates made by several intelligent natives, give thirty annually to a population of about 350,000. I was called to prescribe in several instances; and as they serve to illustrate the manners of the people among whom we dwell, a brief notice may be introduced into this letter. I was called from my bed to visit a wealthy individual named Tsiang, residing at Mé-liü, a large village on the river, about half way to Chinhai. On my way to the village, particulars of the case were explained by the messengers who were conducting me to the house of mourning. In substance they were, that Mr. Tsiang's cook had absconded with a considerable amount of property, and on measures being adopted for his apprehension, the culprit's wife brought accusations against their employer, which, though manifestly false, exposed him to the extortions of the mandarins.

* In a former letter of mine, published in the Magazine, by a typographical error I was made to say that the writings of a distinguished divine of Scotland were much admired by the deistical Hindoos. The works of the late Dr. Channing were meant.

His property was estimated at from thirty to forty thousand dollars, and he was certain to be "squeezed" by these merciless officials, who, it is said, would have deprived the unhappy man of more than half his patrimony. It was to save his property for his little son, that he formed the resolution to destroy himself, and accordingly took a large quantity of opium. So much time was lost in conjecturing whether I would be willing to leave my bed and start on a journey of several miles, that when sent for by the friends of Mr. Tsiang I did not arrive until he was no more. It was a distressing scene. The house, which was spacious, was crowded with anxious friends and neighbors, for the deceased was much esteemed. All seemed to believe that there was sufficient energy in my medicines or stomach-pump to restore their friend; and when the case was pronounced hopeless, the apartments rang with the cries and wailings of all the females present. Some suggested that money should be offered to induce me to try and reanimate the body, but others replied, "It is of no use, he does not want money." When they had relinquished all hope of restoring the corpse by medicines, the best robes of the deceased were brought out and placed on him, and finally his official cap, with a brass button, indicating him to be a Sin tsai, or bachelor of arts. Thus arrayed he was borne to the ancestral hall, and placed in a large arm-chair, as if alive. Thus seated, it was not easy to realize the fact that he was no longer among the living. He was but thirty years old, and in vigorous health a few hours previously. According to custom, the friends of the deceased besought him by every mode of persuasion and argument to return to them. His wives embraced him, and besought him for the sake of his child to reanimate the corpse. Thus I left the afflicted family, after explaining in an imperfect manner some of the chief doctrines of the gospel. No sooner had I returned home, than an application was made for me to visit the district of Ts'zki, where a woman, to escape from the tyranny of her mother-in-law, had taken opium. Here I was also sent for too late. She died before my arrival.

The cruel treatment which the wives of China experience, is no less from their husbands, than from their mothers-in-law, who in most cases make slaves of them. The other day one of

our nearest neighbors, after having been abused by her husband's mother, was sent to a tank to wash some clothes. Having got through her task, she was seen returning to her house, but had not the courage to enter. She went back to the tank, plunged herself in, and was drowned. We were in a boat some time since, when Mrs. M. saw something in the water which we took to be a living being. On directing our boat to the spot, we saw a woman, whom we dragged out ere life was extinct. She also took this method to escape from her mother-in-law.

The two latest cases of suicide by poisoning were also females. A family occupying the lower part of a house in the city, missed an article of furniture, which they subsequently saw exposed for sale in a shop. They claimed their property, and found that it had been sold by a man who lived on the second floor. They accused him of theft, and threatened to bring him before the mandarins, if he did not restore several fold the value of the article taken. The thief thought it best to meet the case by feigning to take opium, as if to destroy himself. His friends then turned on his accuser, and laid the charge of the man's death on him for bringing so much trouble on his mind. To make out a case, they called in the constable, who determined to make money by both parties, and seized the person first named. This man's wife, alarmed for her husband, took opium in earnest sufficient to kill her. This brought the constable into difficulty, and the friends of the deceased accused him as the cause of her death. The mandarins seized him, and put him into the jail. The constable's wife was also alarmed for her husband, and took opium, which quickly destroyed her. Thus perished two poor women on account of a paltry theft committed by a third person.

Chapel services.

Religious services have been conducted in the chapel as usual. There has been nothing in the attendance to afford much encouragement. We seldom have an audience without effort. My usual place is to stand in front of the general's office, with the chapel sign-board in my hand, talking with the people, until a group is collected. The assistant and myself then urge them to come and hear us "explain the doctrine." This difficulty in getting hearers to attend our worship and lec-

turing, is partly because the location is not a good one, and partly that we are not yet competent fully to interest the people. In the streets, in the tea-shops, and wherever crowds are found, we often address them, when they invariably listen with attention. Some weeks since, the assistant Ching, who has been with me more than eighteen months, quitted the mission under circumstances of a painful character; the remaining one is aged, and unable to speak this dialect with fluency; yet in the feeble state of this station, he cannot be spared for the south, where he would be very useful. The above circumstances are not of a cheering character, but we still labor in hope. There are three men whom I have known for a long time, who profess to be anxious for baptism. One of them is my teacher, who affords sufficient evidence to hope that the Holy Spirit is operating on his heart. My daily intercourse with him gives me opportunities for observing the workings of his mind, and the struggles he has to wend his way out of the mazes of superstition. At times I am almost persuaded that he is a Christian. The second inquirer is the nephew of the above, and also a literary man: I have not such frequent opportunities of seeing him, but as he is evidently a deep student of the bible, and is anxious to be baptized, he affords some encouragement. The last is a cutler, remarkable for the earnestness with which he exhorts his countrymen who come to our chapel to believe the gospel, and for his anxiety to learn its sacred truths himself. Before allowing him to declaim against idolatry and to commend the gospel, I always explain that he is not a disciple, but a mere learner. This man's mind is fully convinced of the truth of Christianity, but his heart does not seem to be affected, as he has not the courage nor piety to close his shop on the Sabbath. He thinks he has done a great deal in ceasing from work himself. Through the American and Foreign Bible Society I had received a timely supply of complete copies of the sacred scriptures, for distribution amongst those who seemed anxious to know the truth.

As a further result of missionary labor at Ningpo, it may be stated that a general knowledge of Christianity is common. There are very few who have not heard of the atonement and other prominent doctrines, and great numbers imagine that they understand

the new religion perfectly. But what affords us most encouragement in our labors, is the fact, that we are at last to have the privilege of welcoming a colleague. It is not that those labors may be lessened, that we have been hoping for this accession of strength, but that we may have sympathy,—that we may have some one to share the responsibilities and cares inseparably connected with the mission work.

MAULMAIN (KAREN) MISSION.—Letter of Mrs. Binney.

Normal Karen School.

In an introductory paragraph to this letter, which is dated at Newton, April 5, 1847, Mrs. B. remarks:—"Although this school has been in progress one year, yet we have said but little about it; but have been waiting to see whether the Board would send us a teacher, and thus the school be permanently established, or whether we should finally be forced to abandon it; as I have never supposed it possible for me to add this important school, (upon whose care and instruction, the entire time and energies of a well-qualified missionary should be expended,) to my already multiplied and arduous duties."

She immediately adds, however,—“Though we have not yet received such aid, nor even the promise of it, yet so important is this school in our estimation, and such has been the providential care of our Heavenly Father, manifested towards it, that we have no idea of relinquishing it at present. Allow me to mention some of the reasons which led to its establishment, and which, after one year's trial, bear with increased weight upon our minds.”

Reasons for its establishment.—For whom intended.

It was deemed important to keep the *Theological* School in session during the dry as well as the rainy season. The Karens, though willing and anxious to come to town during the rains, have always manifested great impatience of remaining a day after the monsoons had broken up. They have well been called “the jungle-loving Karens.” Some difficulty, therefore, was anticipated and felt in keeping

that school together. Particularly were the wives of the young men averse to remaining, and we felt it extremely important to secure their influence on the right side. It was thought that if a select school of children could be kept up during the year, the women would feel more at home, and therefore more willing to remain.

Again. The habits of these adults were fixed; and although we have never deemed it desirable to *Europeanize* these people, yet it was felt that Christianity should influence them to habits of industry and cleanliness. Few however, perhaps no one who had never made the attempt to improve a people similarly situated, could imagine the difficulties we met in our efforts. However much they might approve of any course, their national customs afforded an unanswerable argument. We found it hard to overcome their indolence; as they could not see the necessity of doing what Karens never had done. Many things which we deemed desirable and very practicable, they thought *impossible*. We had no precedent among their own people to plead. Of course, compulsion does not comport with the office of a missionary; nor with his policy, for we soon, probably, should have been left without pupils. It seemed to us therefore for the interest of the theological school, to establish such a school as this on the same compound. The children are easily influenced. To secure our approbation is usually a sufficient motive to influence them to almost any thing we might wish. Of course there are exceptions to this rule; but, usually, Karen children are extremely improvable. It was thought that the example of these children, in a course of training and improvement, would prove a more powerful stimulus and accomplish more for the adults than any direct effort which we might make for them. In this we have not been disappointed. The seeing of these children always dressed cleanly and tidily, with the knowledge that the labor was wholly performed by themselves, soon made the women quite ashamed of their untidy appearance, and a change was soon visible not only in their own persons, but in their children, and husbands even. The influence was soon felt by the very men who, a few months before, thought an attention to these matters quite unnecessary for Karens. During the last few months the improvement of the

adults has been quite as great as the childrens', following closely in their wake. They have not only kept their persons and houses much more cleanly than formerly, but have been more cheerful in their hours of labor and of study. The example of the children in abandoning the use of coon, is also beginning to be felt by them. This is not only a Karen custom, but all the natives of this country use coon. It is, however, not only a most filthy habit, but universally admitted to be injurious to health, and actually costs Karens more than the rice they eat. No child in the Normal school chews it, neither do they after a few days' abstinence desire it. Although no adult has been known to abandon its use, yet they are beginning to feel that they must not give it to their little children; and even *they* have too much self-respect awakened to use it in our presence.

Another reason, and perhaps *the* reason why we deemed such a school essential, was, that if we ever have any well-educated Karens, we must begin with them while young, and keep them with us until the object is in some good degree accomplished. The books in Karen are as yet so few and so elementary, that for many years to come we cannot look for a thorough education but through the medium of the English language. This is not a small work for the natives of this country. We hope, however, there will be a *few* in this school, who will not only master the English, but be able to read the bible in the originals, and judge for themselves of the correctness of their translations. We hope also that some of these children will at no distant day be able to greatly add to the literature of their nation. Others, who may not desire to pursue so thorough a course, may be qualified to become respectable and successful mechanics and agriculturists, and thus lead the way in the civilization of this already Christian people.

We do not design to educate persons who are thus to become only the more capable of defending infidelity, but Christian children, who are already either hopefully converted, or concerning whom we have as much hope as concerning any equal number of children in our native country—perhaps even more; as no Karen Christian has, as yet, had children grow up without being converted. Karen Christians expect their children to be such, and la-

bor and pray for it with an earnestness which might often make Christians in more favored lands blush to learn.

The school commenced—Employment and progress of the pupils.

This school was commenced April 27th, 1846, with only nine children, but soon increased, and now numbers thirty. Only eight of these are girls, no effort having been made to bring in girls, because we did not wish to put them into the Karen boarding-house, but for their greater improvement to keep them in our own family. The boys are under the care of a responsible person in the boarding-house, but the girls, with the exception of their meals, are with us nearly as much as if they were our own children. We deemed particular attention to a few better to comport with the design of the school, than a superficial attention to many. Of course I could not take a large number into the house, as no provision was made, in building, for any but ourselves. If we shall have a person whose entire attention shall be given to this school, we shall at once increase the number of girls; as we cannot hope greatly to elevate the other sex while the former are neglected.

These girls assist me in my domestic affairs, cut and make the clothing for the boys, and take the entire care of their own clothes. In addition to this they have some little piece of fancy work always on hand, to save the odd moments, which brings in a trifle to the school. Two of these girls, whose ages are ten and twelve, commenced with the English alphabet and are now (less than ten months) reading with tolerable ease in the New Testament. They recite daily lessons in geography and mental arithmetic. They promptly find any hymn when given out, and not only join in the singing, but often lead this part of the devotional exercise of the school with great propriety—always conducted in English. Five of the boys are in the same classes with them, except in arithmetic. In this branch they (the boys) excel. The four simple and compound rules have been often reviewed by them, so that a good foundation is laid in this branch of their education. Two have been through with vulgar fractions. One year with these pupils has convinced us that no obstacle, arising from their capacities or desires for improvement, exists, to prevent their obtaining a thorough education. The boys are required to work

an hour or two daily on the compound; and one or two of the older ones are acquiring the use of tools and are employed in that way for the place. Here, however, as in other branches, we are embarrassed for want of some one to instruct them.

Religious character—Prospective influence.

Five of these children have been baptized; two, since they came into the school. Of one or two others we have strong hopes. One of the boys has often been the subject of very serious impressions. Twice he has been on the point of asking for baptism. Last year, about the time Mr. Binney's pupils were returning to Burmah Proper, he expressed a wish to be baptized. He was for several days rejoicing in hope, but having listened to the instructions given to them as to their duty should they meet with persecution—as we had every reason to suppose they would—he seemed distrustful of his own heart and did not venture to go forward. He admitted that they were the instructions which Jesus gave to the early disciples, but feared that in time of trial he should be found to love his own life better than he did his Savior. How different did these tests appear to this lad, who felt that they might be practically applied at any time, from what they would to a lad of the same age ordinarily in our own country! We dare not, however, lower the conditions, and no one could judge of his own heart but himself. He is still, apparently, as deeply interested in every thing of a religious nature as ever, but does not venture to ask for baptism; though we trust he will soon.

One of the little girls, only about six years of age, has often interested us very much by her repeated expressions of love to God and his service. During the cold season she was very ill for several weeks, and for a few days we thought her case hopeless. I wished to apprise her of her true state, and said to her, "Love" (that is her Karen name), you are very ill, and we think it very probable you will die. Are you willing to die, or would you prefer to get well again?" "Just as God pleases," was her prompt and cheerful reply. "If you were to die now, where do you think you should go?" "To dwell in the presence of God." After a few days she began to recover and expressed a wish to "go to chapel to worship God." On hearing the gong struck,

she started up and was making an effort to leave the room. I said, "Where are you going, Love?" "To worship God." "But you are not well enough to go." "Will not mamma call one of the boys to carry me? I can lie down in the chapel." "I dare not allow you to go to the chapel, but you need not stay alone. Your grandmother will remain with you." She appeared greatly distressed at the idea. "No, no, grandmother, do you go to worship. Grandmother does not care for God's word. She does not love to go to worship. You are getting old, grandmother. You ought to love the word of God." Thus did she exhort her grandmother, who did not profess to be a Christian. Perceiving it was a real desire for the worship of God that actuated her, I said, "God is every where present, and if we cannot go to his house he will listen to us here. If you would like, we will go back into the room and have a little prayer meeting together." Her countenance instantly brightened up. She seized my finger and led the way, immediately prostrating herself in the attitude of prayer. I said, "I will pray first and then you will pray," to which she assented. After engaging with her in prayer, I perceived she remained silent, and though in the attitude of devotion she had fallen asleep. I gently turned her upon her side and left her. On returning to the room again, her bright eyes met mine as she said, "We worshipped God very happily." In answer to my inquiries, she assured me that she prayed many times a day, and the burden of her prayer was for a new heart; but said that she did not kneel always because God would be just as well pleased now that she was ill, if she lay down to pray. She is now quite well and fond of play, but evinces the same interest in every thing connected with the worship of God. We cannot doubt but this little girl has really passed from death unto life. Others often appear anxious to know what they shall do to be saved. I have mentioned these little incidents because I wished you to know the character of these children, for whom we desire an effort to be made.

You will perceive at once that these children will be prepared to go out from us and exert a great influence upon their own people. Their education is designed to qualify them for it, not so far above their countrymen as to disqualify them for it. No change is made in their national customs, their

habits of eating, sleeping, &c. We have only endeavored to improve them upon their own plan. When they go into the jungles they are not looked upon with suspicion, but with respect. The school is already in great favor among the Karens.

An assistant teacher needed.

I have for the coming season some prospect of assistance from Miss Vinton. When the period arrives for going into the jungles again, she cannot leave her brother; nor even now can he well spare her; but as this seems to be the only arrangement that can be made for keeping the school together, he has consented to do so temporarily. Unless however I shall soon receive aid from home, this school *must* be abandoned. The labor already expended would thus be well nigh lost, as a foundation, however good, is of no use without the superstructure. And with this school thus far, the labor has only been upon the foundation. It would also be much more difficult to ever establish such a school again, as confidence in my ability to fulfil would be greatly weakened. These thirty children have been given up to us as our own, and we should feel, in sending them back, as if we had violated confidence and trust; and how should we dare to make the attempt again? But we will not anticipate such a result. The school was commenced with the strongest conviction that God by his providence pointed out the path of duty. Within a few weeks after it was commenced, he inclined the heart of a young lady, a native of this country, to leave her parents and come to us five days in a week for the period of nearly five months. Thus was most efficient and gratuitous aid given for the rains. When the illness of her mother required her presence at home, Mrs. Beecher came to my relief, for two or three hours in the day, so that I have got through with the dry season with tolerable ease. In both these cases, however, a want of a knowledge of the Karen language made my services very necessary. Especially during the dry season, I have found it necessary to give four or five hours instruction daily. The arrangements for aid during the coming rains being only temporary, the question is still asked, what are we to do? Shall we give up this school, so full of promise, or will the Board send us a young lady whose piety and attainments will qualify her to prosecute this work?

GREECE.—*Letter of Mr. Arnold.*

The health of Mr. Arnold a few weeks before this communication was written, had been such as to compel to a temporary suspension of his labors. He writes from Corfu, May 22.

I am now recovering from this temporary prostration of bodily and mental energy, (for it was nothing more than this;) but still I must write very briefly. The Greek services, since I wrote last, have been attended as follows:—March 7, twenty-eight—April 11, twenty-six—April 25, twenty-four—May 9, sixteen. I have begun a course of exposition from the “Acts of the Apostles,” to which I devote every second discourse, alternating with other subjects. My congregation is very changeful. On the last two occasions it was mostly composed of young men.

I mentioned in my last, that K. had begun to lecture in his own house to a few friends. He has lately sent me a copy of one of these discourses. The text is Mark viii: 35. It is not very close in its application to the conscience; but is free from all gross error; and indicates an improvable talent. I have also heard from J. He speaks in an encouraging tone of his opportunities for reading the word of God with others, and says he has obtained not a few friends. “I seem,” he says, “to hear the Lord saying to me, I have much people in this city.” He asks for a little appropriation to enable him to hire a room where he and his friends may meet on Saturday evenings to study together the Scripture lesson which is to be read at the church on the following day, and so prepare themselves to go from house to house and explain it after the public service is over. Br. Buel has suggested that I should go down to Patras, as I can go much more conveniently and with less loss of time and less expense. For two summers past we have had urgent invitations to visit Zante. Should such an invitation be renewed this summer, I think I shall embrace the opportunity to have an interview with K., and see what can be done there in the circulation of the Scriptures, &c. I have lately put up a large box of books for Crete. The call for them came through an English gentleman here, from a friend of his in Scotland, who during the Greek revolution bought a captive

Greek girl in Cairo and married her. He has lately been on a visit to her parents, and on his return made an application to Mr. W., the English gentleman referred to, to send a supply of school books to his father-in-law. The box contains twenty copies of the New Testament, New York edition, twenty copies of Pilgrim’s Progress, and a miscellaneous collection of small books for children and youth.

In March last we were obliged to exclude our br. E. for intemperance and other disorderly walking. Our English services are now less fully attended than when I wrote last. The average attendance during the interval has scarcely reached fifty.

Our dear brethren in France are suffering, but in a worthy cause, and they are not and will not be left comfortless; nor will they suffer in vain, whether in respect to themselves or others. The political and religious state of Europe is deeply interesting, and seems to be hastening to a crisis of no ordinary importance.

Letter of Miss Waldo.

The letter from which we make the extracts following, was dated at Piræus, June 9, about one year from the time of Miss W.’s removal from Corfu, and commences with a grateful acknowledgment of “the loving kindness of (her) Heavenly Father in giving (her) so happy a home in (that) foreign land. Verily He hath remembered His covenant to the fatherless and the stranger.” The letter then adverts to the course of Miss W.’s employment during the period under review.

Classes in Greek and English—Sabbath school, &c.

Some of my first efforts were for the class of young ladies who had enjoyed Mrs. Buel’s instructions formerly. I continued with them her practice of reading and translating into Greek select chapters from the bible. They also commenced the translation of Abbott’s “Young Christian,” which I thought well adapted from its simplicity to give them correct views of religion; and at the same time they were occupied in translating into English an excellent little Greek tract entitled “Conversations on the new heart,”

a subject least of all understood by this nation. They were an interesting class truly, although their volatility seemed almost to exclude serious thought. But long-continued illness has broken up this class, and it is not probable it will be re-collected. One only continues.

My next class consisted of lads about fifteen years of age, less advanced however than the other in English. They completed the little work on regeneration, mentioned above; and very many interesting conversations had we about that most important doctrine. The leading points, viz. the universal depravity of mankind, the necessity of regeneration in order to fitness for heaven, our absolute dependence on the Holy Spirit, and our personal responsibility, were successively considered and explained;—the Searcher of hearts alone knows with what effect. They are now reading an admirable little tale, published by Dr. King, from the French of the Countess de Gasparin, on the observance of the Sabbath. They have also translated half of "Todd's Lectures to Children;" (which is not too simple for minds previously destitute of all right views of the gospel;) and have a weekly lesson in the gospel. The most interesting member of this class has lately gone to Russia—a lad who had quite cast off the superstitions of the Greek church, and who seemed to listen with real pleasure to religious instruction. Two now compose this class.

Miss Waldo had had thirteen pupils at different times in English, but their attendance had been irregular with the exception of three, who still continue under her instruction.

Since January we have had a little sewing school, attended as varyingly as the English classes. Some twenty girls have at different times attended, though seldom over ten on any one day, and often less. Of late, however, this has been more regularly and fully attended. A few of the younger I am teaching to read and write, and when there is time I read to them some of our publications or talk with them. All are expected to attend the Sabbath school, and a pleasant hour is that on the Sabbath morn. Then we feel most happy, most at home. The little ones are separated into an infant class, which we alternate in teaching; and seldom do we have to complain of in-

attention, although their minds seem to lose impressions as fast as they are made.

Thus my work is to a considerable extent uncertain and desultory; and recent attempts have settled the question of the practicability of a regularly organized school, as not to be hoped for. We must be satisfied, therefore, to "draw the bow at a venture," so to speak; and trust to the guiding Spirit to infix the arrow in some sinner's heart.

"And whether one member suffer," &c.
1 Cor. xii : 26.

The perusal of the late Magazines, telling us of the exhausting labors of our sisters in the east—of the declining health of some and the death of others—of the loss of the generous donations of the British officers through the removal of the regiment from Maulmain, and the consequent inability to sustain the former number of native preachers—of the diminution of your funds and the difficulty you necessarily find in meeting the calls of the missions—all this has awakened many conflicting emotions in my bosom. A voice seems to come from the graves of those departed sisters, echoed from the couches of those now languishing in weakness, that cries to us "We wanted help;" and with that warning voice in our ears, shall we suffer the same crushing load to be laid on the later missionaries? Shall Mrs. Vinton, Mrs. Bullard, Mrs. Binney, and others, find an early grave, because each had the work of three to do alone? Will not our sisters' blood cry out against us; and who would dare say, "Was I her keeper?" But what is to be done? The Board cannot meet their outstanding engagements, much less reinforce their stations. The churches are unable to supply more funds (?) (it cannot be they are unwilling;) yet *must* these sisters be sacrificed? I cannot endure the thought.

Reverting to the station at Piræus, Miss W. subjoins :—

The Lord has encouraged us of late by additions to our little flock, and we hope we shall see fruit. "We know He abideth faithful," and in His own time He will appear for His own truth. We love to repeat the Psalmist's plea, "Arise, O God, plead *thine own* cause; remember how the foolish man reproaches *thee* daily, forget not the voice of *thine* enemies."

Donations to the Corfu school.

Since I last wrote you, I have had the pleasure of receiving a very acceptable and valuable donation of books for the Corfu school from the Watertown Sabbath School Missionary Society, in answer to a letter sent them last spring. I do not know the value of them in money, but I can assure you they are of inestimable value to the Sabbath school in Corfu. We are indebted in part also to the Sabbath School Depository, for several dollars' worth of the books. You can hardly understand how grateful to our feelings were the promptness and generosity with which our dear young friends in W. answered

to our call, and the affectionate and prayerful interest which their welcome letter expressed. May their prayers be heard for us and our work!

Know that our excellent brother missionary, Rev. Dr. King, is *not* set at liberty, but cited to appear before the criminal court, and that too in Syra; a circumstance which shows the sinister intent of the summons. Indeed, the enmity manifested towards him was never more rancorous and determined than now, and what will be the issue God only knows. We sympathize deeply with our afflicted brother, and he certainly has a strong claim on the prayers of all God's people.

Miscellany.

CONVERSIONS TO CHRISTIANITY IN BENGAL PRESIDENCY.

The Calcutta Christian Observer—in Overland Summary of the Oriental Christian Spectator—has furnished a valuable article on *the extent and character of the conversions to Christianity from among the natives in the Presidency of Bengal*, including the numbers, rate of increase, rank of converts, localities, and spiritual character, together with a summary notice of the amount of agency employed, and the prospects for the future. The length of the article precludes its insertion entire in the Magazine; we select only the more important passages, and such as will abundantly repay their careful perusal.

Numbers.

Exclusive of the converts at Krishnagur,* the result of the writer's inquiry gives 2796 persons, who from the heathen and Mu-

hammadan population have, at adult age, avowed themselves in baptism the disciples of the Lord Jesus. To this number there remain to be added some belonging to the Serampore Mission, and those who having received, as it is said, baptism in their infancy and childhood, have since, on giving evidence of conversion, been received into the communion of different churches. How many of the latter, it is impossible to say, but they amount probably to two or three hundred; and the Serampore converts not ascertained, in consequence of their not generally having been distinguished after the year 1814 from Europeans and East Indians, may amount to as many more.

Rate of increase.

Feeling it would be interesting to know something of the rate of progress of conversion during the last fifty years, the writer divided the term into five periods of ten years each, beginning with the year 1793, the time when Dr. Carey and Mr. Thomas landed in India; and the result is as follows:—In the first period the conversions, or baptisms of adults announced, are 27; in the second period, 161; in the third period, 403; in the fourth period, 675; in the fifth period, 1045: in the last two years the baptisms have been 485.

These numbers are independent, of course, of the omissions already adverted to, which are about 5 or 600, and they are the parts of the sum total before given, 2796. Whatever may be thought of the aggregate number itself, the steady increasing progress thus evinced is certainly encouraging.

* The baptisms here have been, it is believed, upwards of 2000, equalling full two-thirds of the aggregate number given above. The circumstances, however, under which baptism was administered to large numbers at the first, the subsequent history of the mission, the recorded opinions of the converts by the missionaries themselves, together with the fact that at the close of 1845 the communicants were fewer than 300, induced the writer's conviction that it would be improper to place these 2000 baptisms on a level in point of character with those of the other evangelical stations through the country.

Rank of converts.

In analyzing this numerical result of missionary labor, we find that almost all classes of native society have furnished members to the church of Christ in this land, and that in fair proportion. A list of fifty brahmans at least may be made out, and further research will probably augment the number. People of the writer caste, or kayasts, are still more numerous. Among the early converts of the Serampore Mission, natives of what is termed good castes were to be found in rather a large proportion. In the upper provinces, especially at the Church Mission stations, during the early part of their history, a good sprinkling of Muhammadans appears; the same may also be said of the first converts in Jessore. The native army too has furnished its quota both of men and women. Poor wandering jogis and weary pilgrims appear in the missionary accounts among those who have sat down to rest beneath the tree of life. In later times poor agriculturists and fishermen have largely contributed to swell the Christian ranks, and more lately still, many a youth from the mission schools has become a disciple of the great Teacher of salvation. The converts too, as in the days of the apostles, belong to every country under these oriental heavens. Persians, Afghans, Seiks, Hindustanis, Bengalis, Assamese, Mugs, Hill people, and Oriyas, have entered into the kingdom of God, and become one in Christ Jesus. Bengal proper, however, has yielded the largest proportion of these accessions. Among them however, of persons of worldly note in respect to connections, acquisitions, or circumstances, there are but few, very few. "Not many wise after the flesh, not many mighty, not many noble, have been called." The taunt of our enemies is now, as in former days:—Have any of the rulers believed on him? Perhaps there are not thirty individuals to be found among the converts from the beginning, who, if they had remained in their former connections, would have inherited or by personal exertions attained to wealth and distinction.

Localities.

The stations at which the 2796 baptisms have taken place, are about sixty in number, extending from Ludiana, in the extreme confines of India, to Berhampur, on the borders of the Madras territory, and from Nowgong in Assam, on the extreme east, to the borders of Behar. The largest number of baptisms have been at the following places:—Calcutta, Serampore, Jessore, Dinagepore, Chittagong, Cuttack, Chunar, the south stations of Lakhyantipur

and Rammakal Chok, Burdwan, Goruckpore, and Agra, the superior position in the list denoting superiority in number to those below. In Calcutta the baptisms exceed 700; this however includes some of the adjacent village stations. The most unprofitable places are Digah, Dacca, and Chinsurah, at each of which missionaries have labored almost from the first with scarcely a single native convert for their reward.

Very considerable changes have, during the lapse of years, taken place at some of the stations, particularly Dinajpur, Chittagong, and I believe Chunar also. Here, where formerly converts were very numerous, scarcely any thing remains; instead of the desert becoming as the garden of the Lord, the garden of the Lord has become almost a desert again. At Chittagong, however, of late there has been a re-action, but among a different class of people. The converts were at first Mugs, they are now from the Hindus chiefly.

Spiritual character.

But it is time now to turn to another part of this subject, and one of more importance than the number of the converts or their temporal circumstances. What is their spiritual character? is a question upon the just answer to which depends the real success of mission labor; for, as that is realized, the laborers look back with satisfaction, and forward with hope and confidence. The subject, however, is beset with great difficulties, and it is approached with diffidence. How easy is it in such a case to ascribe to God what is not his, and on the other hand to deny his work where it really exists! In no country do opinions differ more on the character of converts than in this, and in no country probably are mistakes so frequent. We may advert to one cause, namely, the glow of inexperienced youthfulness, which is strongly favorable; and then again sudden disappointment attended with misunderstanding, inducing opinions equally dark and unfavorable. We give an instance of the former, the value of which most of our readers will be able to judge. Professor Malan, who had been in the country two or three years, and who probably hardly understood a sentence of the language when he wrote the following, says—"My heart was happy; I felt delightfully surprised at Barripore and Tallygunge. I was thankful to God that I was privileged to witness such numbers of devout, sincere, and tried Christians,—so simple, so ignorant of the world, and yet, as far as man can judge, so truly under the influence of the Holy Ghost." But opinions

to the disadvantage of the converts are perhaps yet more rife than those in their favor; for, although these do not appear so much in print, people being chary of committing such to paper, it cannot be denied that feelings adverse to them are widely diffused abroad, and the pulpit has contributed much to this state of things; whether wisely or not, I will not attempt to determine. But these adverse feelings and opinions are often as unjust and valueless as the former, and therefore are to be received with the greatest care. The gulf which divides native society from Europeans in their modes of thinking, their social habits and the influences by which they are actuated, is so wide—the knowledge also of the native language with missionaries is often so imperfect, and mutual intercourse so superficial, that judgment upon their actions must be exceedingly liable to mistake. Under these circumstances therefore our task is sufficiently difficult. We have need to ponder the path of our feet, and to pray that discretion and integrity may preserve us, and understanding keep us.

In looking at this subject, it seems desirable to keep in view the distinction between the *essentials* of religion, and the *incidentals* of it,—the root and stem, and an *abundance* of flowers and fruit. The former *must* be, the latter *may* be. When the latter appear, the gardener will rejoice; but when it is otherwise, he will not deny the tree to be a tree. Now let us then inquire first for the essentials of religion in the generality of the baptized converts of evangelical missionaries. The essentials of religion, as given by the inspired penman, are Faith, Hope, and Charity. He that has these holy elements in his character must be a Christian; he that wants them is not.

Faith in the one God and Savior.

In respect to the objects of *Faith*, and its saving effects, the great Author of our salvation hath said: "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." The knowledge here spoken of, doubtless includes faith. Now it is desirable to observe that idolaters, and even Muhammadans, not only have not this divine knowledge, but they do not seem even to approach it or to be capable of approaching it. The effect of idolatry appears to be not only to exclude the idea of a supreme Being, the Maker and moral Governor of the universe, from the mind, but also to render it incapable of realizing or entertaining it. Gross darkness covers the hearts of idolaters. They are indeed without God in the

world. God is not in all their thoughts. While they are thus far from the truth, they have in their imaginations invented a multitude of despicable visible objects with supernatural powers, and so become the prey of a thousand fears. Now to estimate aright the change which has taken place in the minds of our Christian converts, we must bear in mind that what has now been described was their former condition; but both observation and testimony justify the declaration that this state of things has passed away. They are now light in the Lord, for the acknowledgment of faith in the Lord Jesus may be seen to have been followed with effectual, and in many cases an instantaneous deliverance from the confusing and benumbing influence,—the awful darkness,—of idolatry. The scales then fell from their eyes—light entered into their souls, and they were made to realize the great truth that "God is;" and it is no hyperbole to say that wonderful were the effects that followed. Instantly the gods whom they had worshipped, vanished from their sight and from their affections. Their forms at once resolved themselves into their original elements of earth and stone and metal, and ceased to have any power to excite, as formerly, their fear. Were they in the temple? Adoration was no more yielded. Were they in the house? They were without ceremony dislodged, often broken to pieces, and cast to the moles and to the bats. With disregard of idols vanished at the same time that veneration and fear of the idol priesthood, the brahmins, who are so universal and enslaving in the land. High as the pinnacle of honor and of power to which they have exalted themselves, their pretensions fell with the idols; for the Christian convert saw them, that they were but mere mortal, feeble, sinful men. Nay more, they sank in his estimation below the common standing of mankind—they were seen to be oppressors and deceivers, and so they continue to be regarded. We may add also that not only will the converts be found to be delivered from the thralldom of the popular idols and the brahmins, but from the idea itself of a plurality of saviors and of means of salvation. This remark we deem important, because the idea of a plurality of saviors, &c. is one that is wrought into the mind of the Hindu from his very infancy: it is daily set before him, in whatever form Hinduism is presented. He cannot think of salvation without thinking of many to be applied to, of many means to be resorted to; any single one to him is insufficient. Now so clearly is the unity of God presented to the convert's mind, so firmly does he take hold of this

so opposite a truth, that not an instance occurs to the writer of any attempt to incorporate this element of Hinduism with the Christian system: the few recent cases of departure to the Romish church, we have yet to learn are an exception. No, in forsaking the multitude of idols, the converts have hitherto embraced Christ alone. With him they have never associated any other savior either from their former objects of worship, or other beings with whom they have since become acquainted. Him they universally regard as God over all, blessed for evermore, and consequently as all-sufficient. For proof at hand let their hymns be referred to, composed by persons at all the mission stations and at all periods of mission history, and the truth of this will be most apparent. To name the figures which they are fond of using—He is the only perfect one—the only friend of sinners—the only true riches—the only pilot over the ocean of this world—He is all and in all. A Hindu would associate all the patriarchs, prophets, and apostles, with Christ, in accordance with his system and feelings; but the Christian convert worships him only, and is satisfied in so doing. Now these remarks on deliverance from the influence of idolatry are not to be understood as applying only to the more intelligent and better educated of the converts; they are universally applicable as well to the most illiterate and feeblest of them, as to those who have been more highly favored by birth, or circumstances, or education. Among the poor Christian peasantry of this country, it has been the writer's pleasure to witness as numerous and as striking proofs of emancipation from idolatry, as have ever come under his notice from other quarters. We venture then to call this the work of God; for here is *divine* light evidently shed upon the dark besotted souls of poor idolaters,—light which suddenly and mysteriously begets the idea of God, and presents Christ with overwhelming evidence as the true and all-sufficient Savior, and with little aid often from human teaching.

Profession of faith—The power of caste overborne.

The next essential element of the Christian character is *Charity*. For the apostle's purpose, this is put last in his enumeration; but it comes naturally in the second place. Charity we take to signify the whole range of Christian obedience: "Love is the fulfilling of the law." Baptism, then, standing at the commencement of a Christian profession, may be regarded as the first solemn act of obedience to Christ,—the public expression of supreme

love to him. In ordinary cases this public personal act of dedication of one's self to the service of God is regarded as satisfactory of the sincerity of the person so baptized, but in respect to the baptism of natives in India we believe that we cannot say so much. Owing to the lamentable degree of deceit and wickedness which attaches to native character generally, the fact of baptisms loses much of its value in the estimation of many. We believe, however, unjustly so, and that native converts who offer themselves for baptism, and after due examination submit to the ordinance, are entitled to an equal degree of confidence, at least, with converts from heathenism in any part of the world. God is said to set one thing over against another, and so it will be found in respect to the subject before us. If Hindus are naturally deceitful and not to be trusted, it is also true that in no country is the sincerity of their conversion to Christianity put to a severer test than it is here, and that before baptism takes place. We allude especially to that singular institution, *Caste*, the effect of which, without a question, is to raise greater difficulties in the way of a profession of Christianity than are any where to be found. He that surmounts these difficulties should therefore be much more the object of our admiration than of our suspicion, as is too frequently the case. For what is caste? It is felt to be a Hindu's personal honor, his franchise to mingle with and enjoy society. It is often regarded as his holiness also and passport to heaven. Without it, nothing will confer dignity on his being, and the loss of it nothing can compensate. It is therefore the most precious thing which he possesses, and many would sooner part with life itself than their caste. It pervades all classes, both high and low, and hence all are alike concerned in its preservation, and are found guarding it with scrupulous care; even children of very tender age are made to understand its importance, and carefully to preserve it from defilement. Should it happen that, by means of education and intercourse with Christian society, a Hindu be so far enlightened as to perceive that caste has in itself no intrinsic excellence, and is not a natural institution, as he has been taught to believe, still the conventional benefits which it confers are vastly too valuable to allow of his hastily or lightly parting with it; for let him only glance at the consequences of such a step, and the prospect will be sufficiently appalling in any case; but, if he relinquish caste for the gospel of Christ, he surrenders for ever relatives and friends—home with all its supplies, safety, and pleasures—pro-

perty, and the means of an independent livelihood: and, should he happen to be within the reach of family connections when his apostacy is made known, a storm of anger and hatred, revenge and contempt, such as none would wish to experience, will assuredly assail him. And with whom is his lot to be cast in future? and whence are the means of his support to come? Hitherto, (and we are looking at the past,) at most of the mission stations the prospect would be, in respect to companions, a few persons only gathered from all castes—and, in respect to support, mainly the good will and ability of the foreign missionary, his instructor, whose life and continuance in the country he could not but know to be very precarious things.

The deterring effect of caste in respect to a profession of the gospel can therefore be scarcely overrated. How palpably are we made to feel this in our endeavors for the conversion of the Hindu people. We labor from day to day, and from year to year, often without inducing a single individual to embrace the Savior. Sometimes it may be that our hopes are raised, by seeing a poor idolater, upon whom we have spent months of instruction, considerably affected, and come as it were to the verge of the kingdom of God; when suddenly he awakes to a sense of the danger of his position, and, as if horror-struck at his temerity and folly in thus jeopardizing his caste, makes a hasty retreat, never to renew any further connection with us.

But when at last the happy event occurs that instruction becomes effectual, and the subject of it determines to give up all for Christ, many can testify how great and terrible the struggle in the mind has been between the power of truth and this satanic spell. How have they looked on with trembling for the issue, while pride and fear and natural affection have swayed for the mastery, until the die was cast and the victory won!

That there has been some abatement in the opposition which caste presents to the spread of the gospel of late years in Calcutta and in some village districts, owing to the increase of converts and other causes, must be allowed; yet it is not of that degree, nor so general, as to affect the preceding statements. To the majority of the baptized converts the remarks above are strictly applicable, and in respect to the early converts, and the first at new stations, it may be questioned whether they do not fail in conveying an adequate idea of the fiery trial they have had to endure.

Under these circumstances, then, the writer feels that, instead of the doubts to which allusion has been made, we have a strong guarantee of the sincerity, nay more, of the love of our converts to Christ, at the time of their baptism, and therefore, that they are equally entitled to our confidence and esteem, generally, with any other Christian professors. We may go further, and say that the fortitude and earnest desire for salvation which they evince, furnish grounds for admiration and thanksgiving for the grace of God, so manifestly and abundantly poured upon them.

Unobtrusiveness of Hindoo piety—Steadfastness of faith.

He that endureth to the end shall be saved. It is not enough to begin well: there must be a continuance in well-doing, in order to complete the evidence of conversion and genuine love to Christ. Hence the question returns, What is the character of native Christians subsequent to their baptism?

For causes which we may hereafter advert to, personal religion here is unobtrusive; more like the lowly shrub than the tall wild forest tree; it more resembles an exotic than a plant indigenous to the soil. There is nothing in it to attract extraordinary attention on the spot, nothing to command the gaze of the distant Christian world. There is, on the contrary, among the converts generally, a deficiency of emotion, a distrust of themselves with regard to enterprise, a shrinking at difficulties, little or no ambition to imitate foreign customs, and perhaps little expectation of any immediate or considerable enlargement of their numbers. Hence we read of little that has been undertaken by themselves; and it is a remarkable thing that they have seldom or never erected a place for the worship of God, of how humble soever a character. The only instance which the writer has found mentioned, is a small place built at Serampore by Krishna Pal, the first convert, for the purpose of preaching therein to his countrymen. Nor does it appear that they have hitherto contributed to the support of the gospel, except in a very feeble and partial manner.

Under these circumstances our converts suffer in the estimation of some, when contrasted with what we read of recent converts in distant lands, perhaps justly so, but not certainly. Among the proofs which the lives of native Christians afford of sincere love and obedience to Christ, is the fact that apostacy to idolatry or Muhammadanism has been extremely rare among

them. The great body of the baptized converts have undoubtedly maintained the profession of Christianity steadfastly to the end of life. Whatever deficiencies there have been in regard to the other commandments of the moral law, there have been few of an external nature respecting the first and second; the same decided abandonment of idolatry which we have described, as attendant on their first profession of Christianity, has been evinced through life; nay more, their conviction of its falsehood and worthlessness, and repugnance to it, have doubtless, in many cases, strengthened greatly with their increased acquaintance with the word of God. The contemptuous manner in which native Christians speak of idols, and the absurd rites connected with their worship, must be known to all who are acquainted with them; nor can their studied carefulness to withhold the *pranam*, or idolatrous salutation, from the brahmans be less notorious. In few houses, it is believed, would the *Pathis*,—the idolatrous legends,—be found—those vile books of which they were once so fond; if, like the Ephesians, they have not burnt them, they have discarded them, and put them away, and substituted for them the true sayings of God, the Scriptures, which are to many of them the joy and rejoicing of their heart. Unlike the Mussalmans, who profess great contempt for idols, and yet make a holiday of every Hindu festival, the native converts will not be found so contradictory in their profession. Now, in this decided and permanent abandonment of idolatry, we have evidence that they are generally under the influence of divine knowledge—and that it is exercising no small degree of influence upon them. It is indeed no easy thing to a native to withstand the attractive influence of idol festivals. With the exception of Christian professors, they draw all the natives after them; and, when we remember that idolatry is the sin of sins,—the sin for which, above all others, God in his righteous judgment left the heathen world to perish,—we can hardly over-estimate the importance of deliverance from it.

Regard to religious observances.

In respect to the service of God, it may be observed that the native converts will be found to have fallen in very readily and heartily with the public ordinances of divine worship; the Sabbath day is almost universally observed by a cessation from secular employment and attendance on the house of God. They are particularly careful not to neglect the administration of the Lord's Supper, and in this are a pattern to

many who have enjoyed greater spiritual advantages. Of private devotional duties, it is impossible to speak of the great body of them; but the writer can testify in respect to those with whom he has had chiefly to do, that there is good reason to hope that they are generally attended to. In regard to family worship, he thinks it is not so general. Hindu customs and the inability to read, in many cases have doubtless operated against it. Scriptural knowledge, there is reason to think, has spread among the converts in a very encouraging degree, especially in relation to the great essential doctrines of our faith. The Scriptures are recognised as the only fountain of religious truth, and are carefully read and studied by most who have ability to read. Conversation on their divine truths is a common practice, by which means those who cannot read obtain information. Some years since a number of village Christians, on coming to visit the writer, were shewn some large Scripture prints which he had just received from Europe, and to his delight and surprise, he found that the subjects of them were at once recognised by most of the party, none of whom knew a word of English, and most of whom could not read the Bengali. These persons had enjoyed very little instruction beside what their native minister had given them. The singing of hymns also is very common among country Christians, and it is no doubt a very instructive as well as pleasing employment. Now, that the converts engage in these various spiritual exercises with sincerity and seriousness, we have no special reason to doubt; and though they do not generally, perhaps, manifest an equal degree of emotion with the Christians of some other countries; yet we may hope that an equal proportion of them will be found to have been acceptable worshippers of God in spirit and in truth.

General deportment.

Respecting obedience to the precepts of the gospel we can speak only generally. The reports of the members in communion from year to year at the several mission stations would indicate that the conduct of a large number was of a satisfactory nature. It is, however, proper to acknowledge that less satisfaction is felt by many in respect to the general conduct of native Christians than on other points. That there have been many and grievous departures from the path of rectitude cannot be denied, and probably the history of most mission stations can furnish melancholy instances in proof. It would appear also that in general there are not among them those just

perceptions or deep impressions of the spirituality of the law of God, and the extent of its requirements, which we could wish them to have; on this important subject they have certainly much to learn and to experience. Still, after these deductions have been made, it may yet be asserted with truth, that the character of the lives of these disciples is at a wide remove from that of their heathen neighbors, particularly when people of the same station in life are contrasted together; as for instance the illiterate with the illiterate, and the instructed with the instructed. When the converts are compared with the stature of a perfect man in Christ Jesus, they are diminutive indeed; but when they stand side by side with idolaters, they have immeasurably the advantage. Probably it will be found that the degree of their obedience is proportionate to the amount of their knowledge, and even transcends it; for it must be borne in mind that it is not the bare knowledge of Christian precepts which secures obedience, but in connection therewith the knowledge of those many and weighty sanctions, by which those precepts are illustrated and supported in the word of God. Hence high moral attainments can be expected, generally, only where there is an enlarged acquaintance with the Scriptures, and it will without doubt be found that those disciples who have been best instructed, are the most correct in their lives. Whatever amount of instruction the most privileged of native Christians have received, it falls short, doubtless, in its various forms, of what the least privileged pious European has enjoyed.

Falseness, dishonesty, uncleanness, and want of pity for suffering humanity, are the great defects in the character of the heathen population, and they are extreme. If, then, there had been no improvement in these things among our native converts, our labors were indeed in vain; but surely the gross instances of these immoralities are not to be charged on them as a body. Let the magistrates' courts testify, and they will witness that native Christians are not the people whom they sentence to imprisonment, or the roads, or transportation; if they appear there at all, it is to seek redress, and not to be punished for crime. Dacoits and thieves, gamblers and breakers of the peace, the inventors of false suits in law, givers of bribes, and false swearers, are not to be found among our church members nor nominal Christians either, who attend an evangelical ministry; for such characters as these you must go to the heathen. In respect to honesty, the writer—who has had almost daily inter-

course with native Christians for many years, has committed thousands of rupees to the leaders among them for expenditure in various ways, has had them in his house as servants for a long period, has travelled with them in mission journeys scores of times,—can testify that he does not remember more than two or three individuals whose characters have suffered in his estimation by dishonest dealings, and these were cases in the early period of his missionary life.

As it regards their interest in one another, there is much that is highly pleasing, and doubtless the effect of the gospel, which they have embraced. Hospitality among themselves is universally practised; hence persons visiting different places are almost certain of entertainment at some house or other. It is only necessary for a stranger to confess that he is a Christian, and he finds a ready welcome. Sometimes they act with too much confidence on such occasions. In times of sickness they visit and pray with each other; and when death comes, they are ready, free of charge, to lend their services for the interment. In the worst of times none among them have been known to perish of neglect, and when they have not been able to relieve cases of destitution themselves, they have not failed to seek relief where they knew it was to be had.

Cheerfulness and patience of hope.

But it remains for us to inquire after another essential element of the Christian character, namely, the exercise of a lively *Hope*. This completes the apostolic trio of graces. The heathen know nothing of hope as it respects another world; it is scarcely an element in their character at all. The eternal future is to them all obscurity, uncertainty, and dread. With the Christian it is otherwise. He is begotten again to a lively, a glorious hope—the hope of salvation. Nor shall we look in vain for the exercise of this important grace among our native Christians; much in their lives, and many of their recorded dying experiences, not only prove that it exists, but that it also flourishes among them. Nothing improves the countenance of a man so much as hope. Is it too much to say that, in respect to *aspect*, our Christian people have much the advantage of their heathen neighbors? There is certainly an air of simplicity, meekness, cheerfulness, security, and independence, about them, especially when they are seen assembled together on the Sabbath in the house of God, which we may look in vain for among an assembly of heathens. Their countenances are then lighted up with

Christian hope, and they carry this aspect with them into the walks of life, so that many persons, on first meeting with them, have been so much struck as to recognize them at once and exclaim, 'These are Christians.' Now this can scarcely be ascribed to improvement in their temporal circumstances, for in general that has been but small; it is altogether the effect of the solid conviction which exists among them, of the excellency of that hope which the gospel has brought them. It is worthy of especial notice, that regret for what they have relinquished for the gospel, has scarcely ever been exhibited. Neither the loss of caste, nor the sacrifices entailed thereby, ever seem to be matter of sorrow or complaint: certainly no sense of degradation, whatever their caste might have been, appears to be felt by any. On the contrary, a strong conviction of superiority to the heathen is universally apparent. Contentedness with present circumstances may not always mark them; the desire is, however, not to retrograde to what they once were, but to progress in the path which they have chosen. We do not mean to say that it is the hope of heaven alone, which produces the state of mind now described: it is rather that aggregate blessedness, both in time and eternity, which the gospel promises, which has taken hold of their minds and supports them in their christianized state. In connection with these remarks, let it be remembered how much they have still to suffer from their countrymen. They are most cordially hated by the Brahmans and the upper classes of the Hindus, and feared by the people generally, as those who are intent upon destroying idolatry and caste. The most opprobrious language is universally current, when speaking of them; and, when unprotected, they are sure to be assailed with it: still they bear it with submission and lay it but little to heart. How eminently is this the case in those of the native converts who have been called upon to preach the gospel to their countrymen! In them the patience of hope is daily exemplified. Fully sensible how Christianity is hated of their countrymen,—how much they are despised who forsake the religion of their ancestors,—how much the sincerity of Christian converts is called in question; still unmoved, undaunted, they steadily prosecute their work, taking their stand in the chapels, in the bazaars, by the sides of the highways, and, fearlessly denouncing idolatry, proclaim Jesus as the only Savior. When alone, unaccompanied by Europeans, how much contumely is poured upon them by their hearers, is well known, not to mention

occasional acts of violence: and yet how few have ever been known to relinquish their work! Without complaint, without weariness, nay, with evident relish and delight, they have continued in it till they were called into their Lord's presence above.

Triumphant deaths.

But we pass on to give some examples of the dying testimonies which native Christians have left behind in respect to the immortal hopes which the gospel inspires,—testimonies that have been uttered under circumstances which preclude suspicion,—without flustering lips—under strong emotions—in the evident fullness of the soul,—and which have diffused the purest joy in many a missionary's heart.

Of Krishna Pal, and Ananda, another brahman, it is said, "Thus the first and the last of native converts finished their course nearly together. Both died in full hope of eternal life." Thus did Krishna Pal maintain to the end the devotion to Christ expressed in his well known beautiful Bengalee hymn—two verses of which we cannot refrain from giving:—

O thou my soul, forget no more
The man who all thy misery bore;
Let every idol be forgot.—
But, O my soul, forget him not.

Ah no, till life itself depart,
His name shall cheer and warm my heart;
And lisping this from earth I'll rise,
And join the chorus in the skies.

Abdool Messeech, whose life and labors are well known, composed the following lines a short time before his death, and joined with fervor in singing them on the day of his departure:—

Beloved Savior, let not me
In thy kind heart forgotten be;
Of all that decks the field or bower,
Thou art the sweetest, fairest flower.

Youth's morn has fled, old age comes on;
But sin distracts my heart alone:
Beloved Savior, let not me
In thy kind heart forgotten be.

Some of his last words were, that he felt perfectly resigned, that death had no fears for him, for that our Savior had deprived death of its sting.

Brindaban, at first a bairagi and afterwards a devoted minister of the gospel, is said to have suffered much during the last few weeks of his life, but was always happy, longing to depart and to be with Christ. When asked, the day before he died, if he would take any thing, he said, "No;" and, putting his hand on a part of the Scriptures which lay near him, added,

"This is my meat, drink, and medicine." This good man had said on first presenting himself to the missionary, "I have a flower which I wish to give to some one who is worthy of it; I have for many years travelled about the country to find such a person, but in vain; but to-day I have found one that is, and he shall have it. Jesus Christ is worthy of my flower. He is worthy of my heart."

Hingham Misser was a brahman of Monghyr, and the testimony to the excellency of his life is most decided. In his last illness he was during the whole time patient and cheerful. Just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands began to pray; while so engaged, his spirit took its flight, and he fell asleep in Jesus, without a sigh or a struggle. This believer had made many hymns, and translated the book of Genesis into Ilindu, all which were found only after his death.

The account of the dying experience of a youth named Madhu, at Burdwan, is another case in point. "His minister said to him, You appear to be dying, should you like to go to Jesus? O sir, he replied, whom else have I now but Jesus? what earthly friend is of any avail to me? To some other questions he added, whom have I but Jesus? Then joining his hands in supplication, and closing his languid eyes, he said, O yes, Jesus, dear Jesus, thou art my Savior; come, O come quickly, and save me. Send thy holy angels, and take me to thee."

I will only add two other cases which came under the writer's observation. The first was that of a poor aged woman at Lakhyantipur. She had been ill a long time, and was in a state of great destitution. Seeing her in this state, I said, You seem very wretched. "Yes, I am; but it will soon be over. I am going to my Savior, where I shall be happy for ever." Do you then put your trust in Christ? "O yes, he is my Savior, and I shall soon be with him." In her previous life, she had been a constant attendant on the house of God in all weathers, and had not attended in vain. In the absence of all earthly comforts she may truly be said to have been "saved by hope."

A poor man at Khari, named Muchiram Singh, who died recently at the advanced age of eighty-five years, commanded, during the fifteen years of his Christian profession, the respect and love of all. He was remarkable for the fervor with which he always spoke of the Savior. When asked if he loved Christ, he would always put his hands together, and lift them up

and his eyes to heaven, and with tears in his eyes would say, "Not love him who gave his life to save sinners? O yes, I love him, and trust in him with all my heart." For three or four years before his death he was blind, and spent much of his time in prayer.

Very pleasing accounts of children dying in the faith and hope of the gospel, might be added, but we forbear: space forbids.

Thus we have shown, it is hoped, that the essentials of personal religion do attach very generally to the baptized native converts.

The future.

Our review having extended over so lengthened a period as fifty years, to give it greater correctness, it were desirable to have noticed the changes which must have been going on from time to time. In the absence of this, which is not easily practicable, we will say a word or two on the present state of things. We have seen in the early part of this article that the number of conversions has been steadily progressing, in respect to equal portions of time, and that of late the progress has been much more distinctly marked; and this agrees doubtless with the present aspect of circumstances, compared with what it was some years ago. From all that is taking place around us, we may expect with confidence, that the additions to the Christian church from among the natives will be in much larger proportions than we have yet had to rejoice over. Caste is manifestly fast losing its hold upon the people. The character of Christianity is becoming better understood. As the Christian community enlarges, it presents a better social refuge for new converts. Idolatry is rapidly on the wane in the minds of the people; a change is widely expected: while the faithfulness and mercy of God will assuredly honor his word in the sight of this great nation, to whom it has been so long and widely proclaimed. With enlarged numbers, there are coming in, and will increasingly come into the church, persons of greater influence than have been generally received hitherto,—individuals of education and of property, who will, under the blessing of God, act a more efficient part in the spread of the gospel, and the improvement of native Christian character. The relaxation of the law in respect to those who change their faith, removes a great obstruction in the way of such persons. Education also is fast preparing many native Christians for situations in life, which formerly they were not competent to hold, while our schools and colleges are yielding,

and will increasingly yield, their quota of such characters.

We hope much, too, from the improvement that is going on among the native female Christian population. There is no question that the days of the ignorance and depression of the female sex in connection with our native churches here are numbered. The writer is not able to say what number of females are able to read, but it is considerable, and is yearly increasing. Prejudice against female instruction, which the converts bring with them from heathenism, is greatly declining. Few among the better circumstanced of the people would not prefer an educated (if we may yet use the term) to an uneducated wife. The writer can testify from his own observation, that, even among the poor, the wives who have learned to read are treated with much greater consideration than others, and in their families there is much better order, peace, and prosperity. In a few years, what may not be expected from this important essential source of improvement? The impression is abroad, that the gospel, in its benefits is for all, the woman as well as the man, and that Christian women are to be an educated people.

Agency employed.

From a careful examination, it appears that, since the landing of Messrs. Carey and Thomas in Calcutta in the year 1793, or within the period of fifty-three years, there have arrived in this Presidency about 203 European and American evangelical missionaries, and about fifty others, East Indians chiefly, who have been raised up in the country. Of those who came to the country, forty-four persons died or left it before they had completed four years' residence; and of the East Indian missionaries, twelve died or left the mission work ere they had finished the same time. This leaves therefore about 159 Europeans and 38 East Indians, in all 197 individuals, who have labored beyond the term of four years in the service of the gospel, a less period than which, it is presumed, will scarcely suffice to give labor among the natives the character of effective. Let it be remembered also, (for the fact may supply thought for practical advantage in future,) that no small share of the labors of the 203 persons, who came out as missionaries to the heathen, has been diverted from them, and been bestowed upon Europeans and their nominal Christian descendants: some indeed never labored for the conversion of the heathen at all, but confined their efforts to Christians entirely. We mention this not to blame them;

a manifest blessing has rested on such labors; numerically the conversions from among European and East Indian society have far exceeded those which have been granted from among the heathen, and for this success we have abundant reason to give thanks to God, both in respect to the individuals themselves, and the connection which it must have with the spread of the gospel generally in the country. Still it is proper, in forming our estimate of mission work among the heathen, to remember how much has been subtracted from the nominal amount which is supposed to have been expended in it, otherwise our conclusions will be erroneous.

Conclusion.

We may then propose the question, Whether, under all the circumstances of the case, more success than has been realized ought to be expected? We think not. We think it is quite equal to the amount and the character of the labor that has been bestowed. God has been faithful to his word. His blessing has been shed. The gospel has proved itself by hundreds of witnesses to be the power of God to salvation. There is nothing in the experience of the past to justify despondency for the future. On the other hand, there are most powerful incentives to continued vigorous labor. If, in respect to the past, we have occasion of regret, it is, we think, to be found rather in the character of the labor bestowed than in the result of that which has been bestowed. Let us not distrust and dishonor God. Let us not magnify the difficulties of the work; but let us rather see to ourselves, whether we have fulfilled those high obligations which we took upon ourselves when we engaged in Christ's service among the heathen.

"THE PRESENT WRETCHED STATE OF CALCUTTA."

By a Native.

The old men at present living, and those who altogether follow the opinions of the old school, whose learning extends merely to the hand-writing useful for business and a little knowledge of book-keeping, and who believe that the collection of money constitutes the end of all learning, and all the happiness of life—these men think nothing about the happiness or misery of their native land. The meaning even of the word "patriotism" does not at all go to their heart. They look only on their own possessions; they do not advance a single step across this boundary. If they

can collect money—be it by good or bad means, no matter,—and lay it up for their sons and grand-sons, they think they have nothing more to do! It is about this they are agitated night and day. The little time which remains after the performance of their labors, they almost entirely spend in useless pleasures. Although riches in heaps are placed in the lap of all these men, not the least particle of good results from it to their country. There are many benevolent men indeed included in this class; but their chief aim is to get fame in the society in which they move. Hence on marriages and the plans of their party, some will at one time spend without regret thousands of rupees. He who spends in one day 50,000 rupees on his son's marriage, thinks it a hardship to give even five rupees per month for that son's education. Although the brahmans still possess their former conceit, they never think, Have they any thing else worthy of the name of brahman? Will they give another instruction in religion? They themselves indulge in practices entirely opposed to it, and for their ignorance and their bad courses, amongst wise men they have come to be disesteemed. Is it a matter of small shame to the brahmans that they now wait upon the orders of those sudras who formerly obeyed *their* commands? and that to get money they are engaged in their service? To wander about from door to door of rich men's houses, although they are uninvited, disrespected, and reviled, is the morning worship of men who are proud of their position as brahmans and pundits; and to pray to the rich is their heart's devotion. For fear the rich should find fault with such devotion, with a long mark on their forehead, the sacrificial vessel in their hands, and upon it their wet clothes neatly arranged, (a clear sign that they have bathed in the Ganges,) they come and bless their rich friends with a loud voice. Many most learned pundits, when they receive a little money, declare that the wishes and purposes of the giver, whatever they be, are confirmed by the shastras, and how many texts not drawn from the shastras do they with their own hand write and give him. On account of these and other similar improper practices, they are gradually going down in the world; while on the contrary, many sudras, by wisdom and excellence, are rising to high esteem. Besides this, what can be a subject of greater disgrace to them than this, that whenever meetings are held respecting religion, sudras are the presidents? Before their disciples, by many kinds of deceitful practices, they exhibit themselves as most holy saints. He who never passes an evening

without meat for his food, pretends to live in his disciple's house in the strictest manner, eating only sacred food, and keeping the hard rules of fasting and mortification, declares himself a holy hermit. To get the wealth of their disciples, teachers perform many kinds of tricks like this; but if you ask them how he is to be saved, they say, that by much meditation and idol worship, he will gradually rise on the steps of wisdom. Do not talk of salvation; many teachers are the cause of their pupils' ruin. Some gurus (preceptors) having taught their disciples the Krishna mantra, or Radha mantra, or both, permit them to study the character and actions of Krishna every day. By the help of actors, the pupils, too, think it no wrong to take advantage of the permission; on the contrary, some clever disciples themselves engage in the same wickedness. The teachers of the Sakti mantra and the Bama-charis, are the causes of not a little folly; on the contrary, they teach their followers and act among them things too abominable to be described.

The knowledge, learning, and character of the sons of all these members of the old school, who study learning in the English language, are entirely of a different kind. They have no agreement with their fathers even on the subject of right and wrong. The father most laboriously prepares in his own house for the idol worship; the son believing it to be folly, despises it. The father takes his food, &c., without mixing with other castes; the son cares for no caste at all, but eating and drinking even with foreigners, is to his father a cause of mental grief. As long as they are learning in school, so long they reflect deeply about wisdom, they talk about establishing schools in their country, they discuss much about what is right and what is wrong, and with earnestness plan many things that may produce good to their native land. Alas! from the day in which they leave school, their mind, learning, and character, all run in a new path. The bright efforts of former times become dim, and the desire for their country's good dies away. How many men, sunk in the labors of business, are overcome by the fascinations of wealth, and give over all their efforts to the accumulation of riches! Wisdom, religion, or the desire to benefit their country, find no longer a place in their hearts. Some, in order to get a footing in English society, learn the manners, customs, dress, and even the gesture of the English, and try to be an exact copy of them. They consider Hindustan a kind of hell in the world; they look upon its native inhabitants as a low caste; and step by step they give up

terance to words of contempt against their manners and conduct, and even their language. How is it possible that wisdom and religion can be raised by these men, when all the happiness of their country is with them in the promotion of English usages, dress, and manners? Some persons spend their time only in useless talk. Now and then, in their mental projects, they are establishing public schools for females; sometimes they are zealous for the marriage of widows; sometimes they are destroying idolatry in one day from the whole land. The conduct of those who having become foolish, put their faith in the religion of Christ, is unbearable; though they were born in this country, they are its enemies. But are they the boundary line of the misery of Hindustan? Some young men, thinking themselves to be exceedingly wise, perverted in understanding, are becoming infidels. Though they are sons, it is their father, the goodness of their father, that they dishonor. They acknowledge not the God of the world; the next world is not the subject of their thoughts. They are stupefied by the enjoyment of the pleasures of time. * * * * When we think of the misery which the females of this country suffer from the evil practices of the men, and from various other customs of the land, we are moved even to tears. From their want of education, they are altogether deprived of that knowledge which is man's chief happiness, and, shut up in their prisons, endure continual suffering almost through life. Many, through the influence of their mistresses, never look on their wives with affection, but always with anger, and do not speak to them a single kind word. We are cut to the heart when we declare that many women, unable to bear the miseries produced by the harsh treatment of their husbands, have even committed suicide.

Since, then, the men of the old school take no notice of the happiness or the misery of the country; since among the young men, some are becoming infidels, some Christians, some adopting various customs, whilst others are spending their time in vain pleasure and evil practices; since the brahmans from the want of learning and education are gradually losing their position in society; since half the population of the country, the females, destitute of the light of knowledge, are most blind and foolish, and, through the wickedness of their husbands, live in great suffering, day and night; since in this city the government do not properly punish drunkenness and other vices, the day of happiness and good fortune to this country is far distant—how far none can say. The

many diseases of multitudes of people can never be reduced by one or two men who wish their country's good. When they meet each other, they converse sadly, and at last separate with agitated minds and eyes filled with tears.—*Calcutta Christian Observer in Summary of Oriental Christian Spectator.*

THE DARK PLACES OF THE EARTH
FULL OF THE HABITATIONS OF
CRUELTY.

Infanticide—Trial by ordeal.

In Madagascar, every child born on an unlucky day or hour (and the number of these is quite at the will of the astrologer) is destroyed on the spot; while the same fate awaits others who may be ordered to be sacrificed, merely in consequence of a single malignant symptom frowning on their birth-day. The passion for infanticide, so strangely overcoming the parental instinct in heathen nations, is very remarkable. At Ilen, a settlement within the delta of the Niger, human beings are occasionally offered up in sacrifice; whilst *twins* are, in all cases, put to death, and the children who cut their upper jaw teeth first are instantly destroyed.

The contrivances resorted to for the destruction of infants in Madagascar are not the least atrocious features in the history of this people. A common method for attaining this end, is that of exposing the unconscious babe in a narrow passage, through which a herd of cattle is furiously driven, and by the feet of which it is scarcely possible to avoid being mangled and tortured by a gradual death. At other times it is suspended by the heels, while its face is held in a pan of water till suffocation ensues; or, still more horrible to relate, it is sometimes buried alive with its head downwards in a pit. And this atrocious murder is in regular order, commanded under the Queen's authority, to be perpetrated by the father, or nearest relative, of the infant!

One of king Radama's sisters being ill, her four female attendants were subjected to trial by ordeal, for the purpose of ascertaining to what extent the poor helpless wretches had been accessory to her sickness. They were adjudged to instant death. The supposed criminals were taken to a rock on the south side of the capitol, and having their fingers, toes, arms, legs, noses and ears cut off, were precipitated from the rock, the children from the surrounding crowd amusing themselves for nearly an hour with throwing stones upon

their mangled bodies ! Not one anxious or sympathizing countenance was seen among the spectators, many of whom were females !

Introduction of the gospel—Bitter persecution.

Yet the gospel was introduced into this region of death by the London Missionary Society; and during fifteen years, from 1820 to 1835, the missionaries pursued their work with great vigor and success. The whole bible was translated and printed, and many religious tracts were published. Nearly a hundred schools were established, containing nominally about 4,000 scholars; and it is believed that some 10,000 to 15,000 passed through the mission schools. Efforts were also made, in accordance with the desires of Radama, the late king, for instructing the people in various branches of the arts and sciences. Many intelligent youths, amounting probably to not less than from 1,000 to 2,000, were placed under instruction in several trades. The gospel seemed to have free course and was glorified. But after the death of Radama, evil counsels prevailed with the queen. She prohibited Christianity and denounced death against all native Christians who should persist, after one month (subsequently one week), in their profession. Such was the queen's tone of determination that remonstrance on the part of the missionaries proved entirely vain, and they had no course left but to abandon the island. The native Christians were doomed to martyrdom.

R.

The proto-martyr of Madagascar was a woman named Rasaloma, who was speared to death, and bore as noble a testimony for Christ as any of the primitive Christians. Many Christians were sold into slavery; and the fell superstition of the ordeal carried off many more; for the Christians were accused of witchcraft, and of being able to work malignant spells against the queen. From this they were obliged to purge themselves in the usual way, by swallowing three pieces of the skin of a fowl, and then taking means to have the stomach discharged, when, if the three pieces of skin came up, all was well, the party was innocent; but if a different state of the stomach prevented this result, they were speared to death, or buried alive, or

cast down a precipice. In the course of these shocking proceedings, the ordeal was administered to 600 persons, and 500 of them perished !

Hope for the future—Conversion of the queen's son.

Within the last two years the persecution of the native Christians has abated of its violence in some degree; and a better promise is given for future years. The grounds of this are stated in a letter from a missionary of the London Missionary Society, dated at Port Louis, Mauritius, Oct. 25, 1846.

I have just received from Madagascar seven letters of the deepest interest, from the native Christians. Their chief topic is the conversion to the Christian faith of Rakotondradama, the queen's only son, and heir apparent to the throne. This great event appears to have occurred towards the middle of last year. Abandoned to the power of their persecutors, and all human help apparently afar off, the Christians, after seeing at least twenty of their number suffer martyrdom, were becoming discouraged, when they found in the young prince, now seventeen years of age, if not an all-powerful support for the present, at least a bright hope for the future, should an overruling Providence place him on the throne of his ancestors.

One letter, dated 'Tamatave, Dec. 8, 1845,' conveys an urgent petition for religious books to be sent to Foulepointe. The prince's conversion had then taken place; but the writers do not mention the circumstance, probably not having the prince's authority to do so. They had been sent up to the capital since May 1845, and were just returned. There they had found twenty-one Christians in bonds, on account of having held religious meetings; and they write :—'Nevertheless, the queen's orders respecting these twenty-one were by no means severe; for when they had been ordered to give up the names of their companions, and had refused, the queen ceased to make inquiry.'—'All the rest of us are well, by the blessing of God; and the kingdom of God is progressing and extending exceedingly—the people of God multiplying greatly in number, although dark is the working of Satan.' I find from subsequent letters, that this moderation of the queen was owing to the influence of the youthful prince, who seems to have acted with equal prudence and courage.

The next letter, in the order of dates, is dated 'Antananarivo, Jan. 8, 1846,' addressed to the Malagasy refugees in this

island, and states :—‘ The increase of people believing the word of God is very great, and the prince, Rakotondradama, has received the word of God; so that the twenty-one captive Christians were not put to death by the queen, for Rakoto prevented it, by the blessing of God, and the queen has not slain them. The land is full of robbers, and the queen is continually putting them to death; yet they will not be stopped, but continue to increase.’

My next letter, of the same date, gives some particulars of the prince’s conversion :—‘ This is our state here; the Christian assemblies became lukewarm and discouraged, after the martyrdom of the nine Christians in 1840; but a certain youth received the word of God, and became exceedingly bold and powerful in proclaiming it; and we had assemblies every Wednesday, and Saturday, and Sunday, in a large house, and we became very numerous (more than one hundred new converts were made). The name of this young man is Ramaka; called by us, for secrecy, Rasalasala (the bold one). It was he, through his courage, that obtained the prince to receive the word of God. If it had not been for the help of God, through the intercession of Rakoto, the twenty-one Christians would have been destroyed. Tell all our friends that Rakotondradama does indeed receive the word of God in much love; but his mother remains [a heathen].’

The prince’s fidelity was soon put to the test by the apprehension of the twenty-one Christians, five months after his conversion, when he seems to have acted with all the devotedness and prudence of queen Esther, for the deliverance of her people from the machinations of Haman :—‘ And we, five months after we had gained over the prince, were the subjects of a persecution, twenty-one being made prisoners, and nearly put to death by the queen; but by the help of God, afforded to Rakotondradama, it was prevented: the queen’s heart relented. These twenty-one were out of one hundred who had recently received the word of God, and had been accused to the government; but, by the blessing of God, the accusation was not pursued; for Raininiharo (the queen’s prime minister) burnt the list of names, having found amongst them his own aid-de-camp. The believers augment very much.’

Another letter contains a list of the names of the twenty-one Christians, and further particulars, by which it would appear that the prince begged for their lives, and succeeded; but the punishments next in severity to death were inflicted—nine taking the tangena ordeal, three others be-

ing reduced to slavery, and five left in bonds, not having petitioned for a decision. One died of the tangena—the rest were all living—the three reduced to slavery had been redeemed—and four had escaped. In three or four of these cases, the wives were involved in the same persecution, and their names went to make up the number twenty-one; proving the influence of Christianity over the domestic relationship.

My last letter is signed with the prince’s name, as under his sanction, dated ‘ Foulépointe, Feb. 7, 1846:—

‘ We went up to Antananarivo, and there met (in a religious assembly) with the queen’s son and the persecuted Christians, nothing disheartened by the temptations of satan, though they may suffer in bonds: and those Christians not persecuted we found increasing exceedingly; yea, becoming indeed many. And Rakotondradama, the queen’s son, makes very great progress in the love of the Lord, by God’s blessing, and is able to assemble some Christians with himself every night, to thank and praise God. Oh, blessed be God, who has caused his mercy to descend upon Rakotondradama and all the people! Nevertheless, the laws of the queen (against Christianity) are very severe; but the kingdom of our Lord, and yours, makes progress; and the Christians augment greatly in numbers, say

‘ RAKOTONDRADAMA,

‘ And the Christians at Antananarivo.
‘ And we at Foulépointe want books, say
‘ JESOA, HAREM,’ &c.

From the above signature of the prince, I infer he is looked upon as the head of the Christians at Antananarivo. A perilous office! There is, indeed, something heroic in his position. It reminds one of the olden times. It is a striking instance of that decision of character nobly characteristic of the Hovas; and I may add, it is a signal instance of the grace of God. Once convinced, he took no counsel with political expediency and unmanly fears, but joined himself to the poor persecuted Christians; and I have little doubt he would prove, like the earlier martyrs of his nation, “ faithful unto death,” if called upon so to attest the sincerity of his convictions. But I cannot think the aged queen would give up her only son to death; and the more he is persecuted the more he will inquire; and the more he inquires, the more his convictions will be deepened of the divine origin and authority of the Christian religion. Yet the Christians, in their letters, beg that prayers may be offered up for him by Christians.

American Baptist Missionary Union.

MISSIONARY NOTICES.

Rangoon.—Baptism—Burman church reorganized.—Dr. Judson writes from Rangoon, March 28th,—“I have just returned from baptizing a Burman convert, in the same tank of water where I baptized the first Burman convert, Mounng Nau, twenty-eight years ago. It is now twenty-five years since I administered baptism in Rangoon, the few converts that have been made during that period, being generally baptized by the native pastor. My time has been mostly spent in Maulmain, where having been instrumental, with others, of raising up a few Burmese and Karen churches, I have left them, since my return from America, in the care of my dear and excellent missionary brethren, and am now making a small attempt once more in Burmah Proper.

“The attempt, however, is made under very discouraging circumstances. The present administration of government, though rather more friendly to foreigners, is more rigidly intolerant than that of the late king Tharawaddy. Any known attempt at proselyting would be instantly amenable at the criminal tribunal, and would probably be punished by the imprisonment or death of the proselyte and the banishment of the missionary. The governor of this place has received me favorably, not as a missionary (though he well knows from old acquaintance that that is my character,) but as a minister of a foreign religion, ministering to foreigners resident in the place, and a dictionary maker, ‘laboring to promote the welfare of both countries.’ Our missionary efforts, therefore, being conducted in private, must necessarily be very limited. It is, however, a precious privilege to be allowed to welcome into a private room a small company, perhaps two or three individuals only, and pour the light of truth into their immortal souls—souls that, but for the

efficacy of that light, would be covered with the gloom of darkness—darkness to be felt to all eternity.

“Another discouraging circumstance is the very low state of the Burman church in this place. There are about twenty nominal members still surviving; but they are much scattered and not half of them appear to be living members. I have, therefore, been making an attempt to reorganize the church, and have found four individuals who have united with myself and wife in renewing our church covenant, and establishing a new church. We have, this day, received one new member, and we hope to find a few more of the old members who will come up to our standard.”

Maulmain.—Health of Mr. Mason—Translation of the Old Testament into Karen.—Since the publication of our last number letters have been received from Mr. Mason, giving account of his arrival at Calcutta on his passage homeward, the beneficial effect of the sea air on his health, and his subsequent purpose to return immediately to Maulmain. We do not say *consequent* purpose, for it appears that, in part, he was prompted to this course by what we fear will prove to have been an ill-advised effort to save pecuniary expense. He “did not feel that the Board ought to go into debt to pay his passage home.” To say nothing of the value of life and the obligation universal to care for its preservation, it is a very plain principle that the Board can better afford to expend money to prolong the lives and health of missionaries already qualified and trained to their service, than to raise up and send forth younger brethren to fill their vacated places.

Mr. Mason arrived at Maulmain May 18. While on the passage he had met with an accident, in consequence of which he was still suffering from pain in the chest and lameness in the foot at the

time of writing, eight days afterward; but there had been a general improvement of health, so that he had the prospect, he said, "of being able to labor a *little* while longer." The work immediately before him was the translation of the Old Testament scriptures into Karen. Mr. and Mrs. Vinton had kindly invited him to reside with them at Maulmain during the rains, and at the date of his letter, May 20, he was intending to begin his work that day.

Reduction of Maulmain expenditures.—If our readers will turn to the April Magazine, pp. 124—5, they will be reminded of a large discrepancy between the appropriation to the Maulmain Mission for the current year and the estimated expenditure, and of the question then submitted in view of the deficiency,—How shall it be met? The question remains unanswered. Meanwhile we have letters from the missionaries, in all the departments, Burman, Karen and Peguan, painfully illustrating the practical bearings of the inquiry.

Mr. Haswell, of the Peguan department, writes May 21, "The reduction of funds will be most seriously felt in all departments of the mission. There is no place where we can retrench without injury. Instead of reducing the number of assistants, we ought to increase it, and all our schools ought to receive additional aid, 'instead of being curtailed.'" Of his own school at Amherst and his two preaching assistants he says, "To reduce more on the school is to break it up for two months at least; to reduce on the assistants, I must dismiss one, although I very much need both, especially in the dry season for travelling in the country villages."

Of the Burman school department Mr. Howard writes, "I cannot reduce the expenses of this school lower than I have suggested, unless the entire boarding department be given up; in other words, no scholar not paid for by friends here, can be retained. It would no longer be a boarding school for pure Burmese children, for they are not paid for here. For these children I expect to be about 800 rs. in debt at the close of the year." He adds,

in regard to the character of the school, "It appears to me that the tokens of God's favor on the school forbid us to dismiss it. Casting my eye over the whole field of the Burman Mission, it rests on this as one of the brightest spots to be found in it." (See below.)

Similar communications are on hand from the Karen missionaries. "Since my last," says Mr. Vinton, referring to a letter on the insufficiency of the appropriation, "we have concluded to assume the responsibility of another thousand rupees and to commence our school. This leaves the sum of 2,780 rs. to be provided by the Karen missionaries, unless relieved by their friends or the Board. We resolved to have only a small school, so that the 1000 rs. (set apart for its support) should cover the expenses for the season; and yet so large numbers have come round from Rangoon, whom we cannot think of sending away, that even now we shall be obliged to dismiss our school in the midst of the rains; unless the Board, after getting our estimates, send immediate additional remittances." He adds, "Are the Board aware that during the rains we cannot be in the jungles, and that therefore our work during that season is in schools? Let them, then, withhold the means of carrying on these schools, and we have nothing to do."

Burmese Boarding School—Baptisms.—In the letter of Mr. Howard of May 17, from which we have quoted above, we have the following interesting particulars:

During the present year thus far, we have been favored in an unusual degree with the propitious smiles of our Heavenly Father. A short time since, a boy formerly connected with "The Children's Friend Society" was baptized, together with four Burmese boys belonging to the school. Yesterday I had the pleasure to baptize three of the girls (Eurasians) connected with the school, one about fifteen, and the other two about seventeen years of age. With these three I baptized a native man, formerly received by our brethren of the American Board at Ceylon. These all, speaking the English language, are to be received as members

of our English church in this place. We hope it may please God to make the members of this school who have been recently added to the church, lasting blessings not only to the school, but also to the church of Christ. The word of God has evidently made deeper impressions on the minds of the scholars the present year than have ever been witnessed before. This has appeared not in any sudden excitement, but from their manifest serious attention to the word of God, and the evident conversion of several of their number. Others, I trust, are not far from the kingdom of heaven.

Miss Lillybridge was sent to engage in the school (I trust in answer to prayer,) at a time when the help of just such a person was peculiarly needed. The conversion of these children whom she has assisted in teaching, will favor the impression, already existing in our minds, that the Lord has designed her to promote his kingdom by her labors in this school:—and it cannot be otherwise than exceedingly painful to us, that the reduction we are called to make requires us to narrow the sphere of our usefulness just at the moment when all the circumstances of the school demand that it should be extended.

Mr. Howard remarks further, in regard to the

Relative importance of the school.

It cannot have escaped the observation of any person acquainted with the history of mission labors among the Burmans, that they are not a fickle-minded, vacillating people. They examine and hesitate long before they submit to a change. In view of this national characteristic, the missionary who has labored hard and long, anxiously watching for some favorable change as the result of his labors, feels his oppressive anxiety greatly relieved when he discovers that a change has been wrought in their minds, essentially altering the peculiarities of character, although it may have been wrought so gradually as to remain entirely unperceived by those who are the subjects of it, and perhaps by most others not particularly acquainted with their circumstances.

Now I hesitate not, in view of the past nine years history of this school, to express the belief that it is exerting an increasingly wide and powerful religious influence in the community of

Burmese in this place. During the past week I have been requested to receive as boarders two sons of different Burmese officers, and during the past year I have received other children, as boarders, from many highly respectable families of this city. Again, I have required a written bond from parties thus placing their children in school, and twelve children (of about the average of six years of age) have been bound to remain, if girls till seventeen, if boys till eighteen, years old; so as to secure a thorough education. Another circumstance is worthy of note; it was mentioned to me a few days since by the assistant commissioner, who called to see our school. It is, "that the proportion of *Burmese* children compared to those of other classes, is twice as great in this school as in the government school, from which the bible is excluded." I have already mentioned the present state of feeling on the subject of religion.

I am not presenting the claims of this school with a view to depreciate those of any other department. It is well known that for myself I had always been hoping to take the field and devote my life to direct preaching, till within these two years. Nor have my views as to the comparative importance of direct preaching, and teaching by means of schools, undergone the least change. Still, I believe this school demands, (I would rather say the cause of Christ demands,) that the best man you can employ, with efficient female assistants, be well sustained in it. Let Christ be preached *here*, for *this ought to be done*; while the other should by *no means* be left undone.

Mr. H. here introduces some details in regard to the late expenditures for the school, designed to increase the accommodations for its various departments, including a school-room for Miss Lillybridge, and then adds:—

Are these buildings to fall into disuse and the money they cost to be thrown away? Are these promising children that are bound to the school, to be sent home, to return no more? Are all, or the chief advantages, which have been gained by securing the confidence of the people, and which have cost thousands of rupees, to be sacrificed at last for the want of a few hundreds? I regard it as a privilege to labor to the extent of my ability, but it cannot be

otherwise than exceedingly painful to any one having thus labored, to see the whole rendered abortive for the want of a sustaining energy to carry his work through. If there is any thing that presses with a weight insupportable on the spirits of a missionary, it is that he is, at times, compelled to "labor in vain and spend his strength for nought;" he is compelled to look in vain for any adequate results of his labors. This has been the case with Burman missionaries. Our labors have been attended with comparatively small results. But we are to remember, the field into which Christ has called his disciples, presents a diversity of aspects. The more forbidding portions of it are not to be forsaken. It was when attempting thus to abandon their divine Master that the disciples received from him the reproaching interrogatory, "*Will ye also go away?*" All these considerations which I have alluded to, have tended only to increase my attachment to the work in which I have been employed; the increase of difficulties has served only to increase the conviction that, whatever others might do or say, it was not my duty to "go away." Our Savior's interrogatory still sounds in my ears. I have been nine years in this school. I took it when it consisted of fifteen children, gathered by a native disciple, who had received five rupees for the purpose. I have watched its progress from that day to the present, and its influence on the minds of the people; and I can no longer regard it in the light of an experiment. The character of its influence is, in my mind, clearly defined by its past history and present condition. And having endeavored to do for it all that my circumstances would admit, both by personal labors and by obtaining funds for its support, I am willing, should the Lord spare my life, to continue these efforts, *with the coöperation of the Board.*

Burman church.—Two Burman women have been recently added to this church by baptism. Mr. Stevens retains the pastoral charge, in the absence of Dr. Judson; the theological school being composed chiefly of the assistants, who are also engaged in daily preaching.

Printing operations.—An edition of "Scripture Lessons," by the late Mrs. Simons, has been printed; also a tract of ninety pages on the "Apostolical Office,"

prepared by Mr. Stevens. The New Testament in Peguan is still in press. "References for the New Testament," and other works, are in readiness.

China.—Mr. Lord's arrival and reëmbarkation—Return of Dr. Devan.—Mr. and Mrs. Lord, who left in January last for Hongkong, arrived in April, after a pleasant voyage, no efforts to render it such having been spared by officers or crew. On the 19th of May they embarked again for Ningpo, in accordance with the united approval of their brethren at Hongkong, and in consideration of the more urgent necessities of the former station. About the same time Dr. Devan was to take passage for New York, his health, which for some time had been seriously impaired, compelling him to resort to this measure. "Thus you perceive," writes Mr. Dean, "I am *alone*; still not *lonely*." The prospects of the station he thinks encouraging. The Sabbath morning previous the chapel was *full* of Chinese.

Cherokees.—Renewed prosperity.—Rev. W. P. Upham writes July 6:—"Since a more peaceful state of things has dawned on the Cherokees, the churches have begun to return to their former prosperity. The preaching of the gospel is attended with much success. A few weeks ago, whilst proceeding with Peter to Flint, he informed me that he had recently baptized twenty (in all) at several different places. Whilst at Flint, we baptized two; and a third the last Sabbath, at the same place. Tanenole informed me a few days since, that he had recently baptized eight, and was expecting soon to administer the ordinance to others. Next Sabbath I expect to be at Taquoe. The Cherokees seem to be a people 'prepared of the Lord,' and to His name be all the praise."

Mr. Upham has compiled a hymn-book of between two and three hundred hymns, which has been printed. The work had often been called for, and was much needed.

Ojibwas.—Mr. Bingham says in his last annual report, "Our Indians continue to progress in habits of civilization and industry. Our four young brethren whom I mentioned last year as engaged in the fishing business, are prosecuting it again this year, and I think to better advantage. I ask not for men more industrious than they are. Two of them have been educated in the Mission." Religious services and school operations are maintained with their accustomed regularity.

LETTERS, &c., FROM MISSIONARIES.

MAULMAIN.—*Mission* April 22, May 21.—*J. G. Binney* March 15, 17, 18, April 21, May 21; *Mrs. B.* April 5.—*Mrs. E. H. Bullard* Feb. 10, April 12.—*N. Harris* Feb. 18.—*J. M. Haswell* May 20, 21, with *j*.—*H. Howard* Feb. 20, March 22 (2), April 22, May 17, 20, 21 (2).—*L. Ingalls* Jan. 15, 29, Feb. 25, March 3, 26, May 21.—*A. Judson* Jan. 18, Feb. 18, March 28.—*Miss Lillybridge* May 20.—*T. S. Ranney* July 23, 1846, Jan. 21, Feb. 20, March 18, April, May 21.—*E. A. Stevens* Nov. 10, 1846. March 22, April 22.—*L. Stilson* Jan. 19, Feb. 22, March 23, April 22, May 6, 21.—*J. H. Vinton* Feb. 4, April 6, May 20; *Mrs. V. Feb. 1*.—*Miss M. Vinton* April 9.

TAVOY.—*Mission* March 10.—*C. Bennett* Dec. 5, 14, 1846, Jan. 18.—*D. L. Brayton* Nov. 8, 1846.—*E. B. Cross* Nov. 23, Jan. 15, March 6, 16.—*F. Mason* Feb. 9, 16, April 7, May 7, 20.—*J. Wade* Dec. 23, 1846, Jan. 3, 15.

ASSAM.—*Mission* April 17.—*C. Barker* Jan. 26.—*M. Bronson* Jan. 1, 15, 18, March 17.—*N. Brown* Dec. 5, 16, 1846, March 2, 5.—*O. T. Cutter* Jan. 16, Feb. 4, April 16, 17, May 7.

SIAM.—*J. H. Chandler* Dec. 7, 9, 1846.—*J. Goddard* Dec. 6, 8, Feb. 10.—*E. N. Jencks* Jan. 28.

CHINA.—*W. Dean* Jan. 28, March 27, May 18.—*T. T. Devan* Dec. 21, 1846, Jan. 27, Feb. 15, 27, May 14.—*E. C. Lord* March 19.—*J. D. Macgowan* Jan. 23, March 9, 29 (2).

BASSAS.—*I. Clarke* Feb. 15, April 3.

FRANCE.—*E. Willard* March 29, April 28, May 29, 31, June 30, July 3, 15, 31.

GREECE.—*A. N. Arnold* Oct. 29, 1846, Jan. 27, Feb. 10, 11, March 22, April 10, May 22, June 21; *Mrs. A. July 9*.—*Mrs. H. E. Dickson* July 7.—*Mrs. M. J. Buell* June 10.—*Miss S. E. Waldo* June 9.

GERMANY.—*J. G. Oncken* March 25, April 22, 28.—*G. W. Lehmann* April 23.

CHEROKEES.—*Mission* March 14, July 6.—*E. Jones* March 15, April 17.—*H. Upham* March 16, April 21, 27.—*W. P. Upham* July 6.

SHAWANOS &c.—*F. Barker* June 2, 24.—*J. Meeker* April 7, 30, May 10.—*J. G. Pratt* March 31, June 25, July 1.

OTTAWAS.—*L. Slater* April 7.

OJIBWAS.—*A. Bingham* April 8, May 8, June 30.

DONATIONS

Received in July, 1847.

Maine.

Warren, ch., D. McCullum tr., mon. con.	72,00
Penobscot For. Miss. Soc., J. C. White tr., viz.—Bangor, 1st ch. 26,35; do. 2d ch. 12,54; Soc. connected with the 1st and 2d chs., Bangor, Miss Harriet Wood tr., for sup. of a child in the Assam school named Deborah Porter, 25,00; Bangor and Glenburn 2,61; Etna, ch. and soc. 3,77; Corinth, Fem. Miss. Soc. 2,50; Eddington and Jarvis Gore, ch. 75c.; Hampden, "a friend" 1,00,	74,52
Wiscasset, John Sylvester	5,00
	151,52

New Hampshire.

Newport Bap. Assoc., T. J. Harris tr., 122,60

Massachusetts.

Hampden For. Miss. Union, * Cyrus Frink tr.,	265,49
Watertown, Samuel Stickney	5,00
Barnstable, 1st ch. 97,50; do. Fem. Miss. Soc. 27,50,	125,00
Hyannis, Jews' Knitting Soc.,	5,00
Boston, Miss H. G. Kimball 3,00 do., 1st ch., Mrs. Ann J. Richardson, towards the sup. of Rev. E. B. Bullard's school,	10,00
do., Charles St. ch., mon. con.	11,95
do., Bowdoin Sq. ch., Board of Benev. Operations, W. C. Reed tr.	19,50
	44,45

Haverhill, 1st ch., mon. con., 70,00; do., Young Ladies' Miss. Soc., for the sup. of a native Karen teacher, 30,00, and to cons. Rufus Kimball L. M.,	100,00
West Cambridge, ch. and soc.	32,00
South Abington, Fem. Benev. Soc., for the Shawanoe meeting-house,	25,00
Chelmsford, Bap. Fem. Jews' Soc., Mrs. Sarah Osgood tr., "for the spiritual benefit of the Jews at the German miss."	8,75
Canton, ch., E. Capen tr.,	8,00
South Reading, Miss E. Wetherby	5,00
Randolph, ch. and soc., mon. con.,	15,00
Jamaica Plain, ch., to cons. J. B. Witherbee L. M.	100,00
Auburn, A. J. Copp	2,00
Newton Upper Falls, Miss Eliza Jameson	15,00
	755,69

Connecticut.

New London, S. Burt, for the sup. of a child in Assam orphan school,	25,00
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New York.

Gloversville, ch. and cong., Karen Fem. Miss. Soc., toward sup. of a native Karen preacher,	35,00
Poughkeepsie, 1st ch., Youths' Juv. Miss. Soc., for the ed. of a Karen boy named Henry L. Van Kleeck,	20,00
Chataque For. Miss. Soc., silver spoons and gold beads sold,	4,15
New York city, 1st German ch. 5,00; do., Berean ch., viz. a member, 24,00; Male and Fem. Soc., Mrs. J. Dowling tr. of Fem. Soc., to cons. Samuel Chappell L. M., 100,00,	129,00
Hudson River Assoc.	197,82
Tioga Assoc.	20,00
	<hr/> 405,97

New Jersey.

Plainfield, 1st ch., for L. M., to be named,	100,00
Sussex, ch., J. M. Ball tr.,	22,91
Newark, James Hague, to cons. him L. M.,	100,00
Cohansey, ch., 70,00; Sandy Ridge, ch., 20,00; Lambertville, ch., 15,14; per Rev. G. S. Webb, Agent of the Board,	105,14
	<hr/> 328,05

Pennsylvania.

Bradford Assoc.	19,66
Eaton, ch. and cong.	5,00
	<hr/> 24,66

Ohio.

Bedford, ch., H. Dunham tr.	9,00
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Illinois.

Paw Paw, ch., 3,88; do., Hannah Harding 5,00,	8,88
Alton, ch.	14,60
Chemung, Phineas C. Colver,	1,00
	<hr/> 24,48

Michigan.

Grand Rapids, W. H. M. Connell	6,00
Michigan State Conv., C. Van Hasan tr., viz.—Maringo, ch., mon. con., 1,55; Brooklyn, ch., mon. con., 3,13; Tecumseh, ch., mon. con., 2,08; Mr. Grove and family, 1,25; Miss E. E. Farley and E. B. Farley 25c.; Jackson, ch., mon. con., 3,75; Ypsilanti, ch., mon. con., 7,03; Adrian, N. Treat, 3,00; Pleasant Lake, ch., mon. con., 17,38; do., Sab. sch., 2,00; Franklin, ch., mon. con., 3,25; Rome, 2d ch., mon. con., 1,81; Medina, ch., mon. con., 11,30; do., Fem. Benev. Soc. 14,15; Allegan, ch., mon. con., 1,67; Mrs. Mary Finn, 50c.; Otsego, ch., mon. con., 2,30; Marshall, ch., mon. con., 7,00; Galesburg, ch., mon. con., 3,16; Kalamazoo, ch., mon. con., 9,00; Ottawa, Indian ch., mon. con., 1,80; Mooreville, Wm. Moore, 5,00; M. R. Moore,	

1,00; Farmington, Rev. A. W. Baker 2,00; Saline, ch., mon. con., 1,49,	106,85
	<hr/> 112,85

Indian Territory.

Stockbridge, ch., mon. con.	20,00
	<hr/> 1,979,82
Less this amount, remitted by the Treasurer of the New Hampshire State Conv., in Dec., 1846, by mistake,	30,00
	<hr/> 1,949,82

Legacies.

Worthington, Ms., John Perry, per W. D. Ticknor, tr. of Mass. State Conv., one half for China and one half for Burman Missions,	116,35
Topsham, Me., "A friend," to cons. David Scribner L. M., and for sup. of a Karen preacher,	100,00
	<hr/> 216,35
	<hr/> \$2,166,17

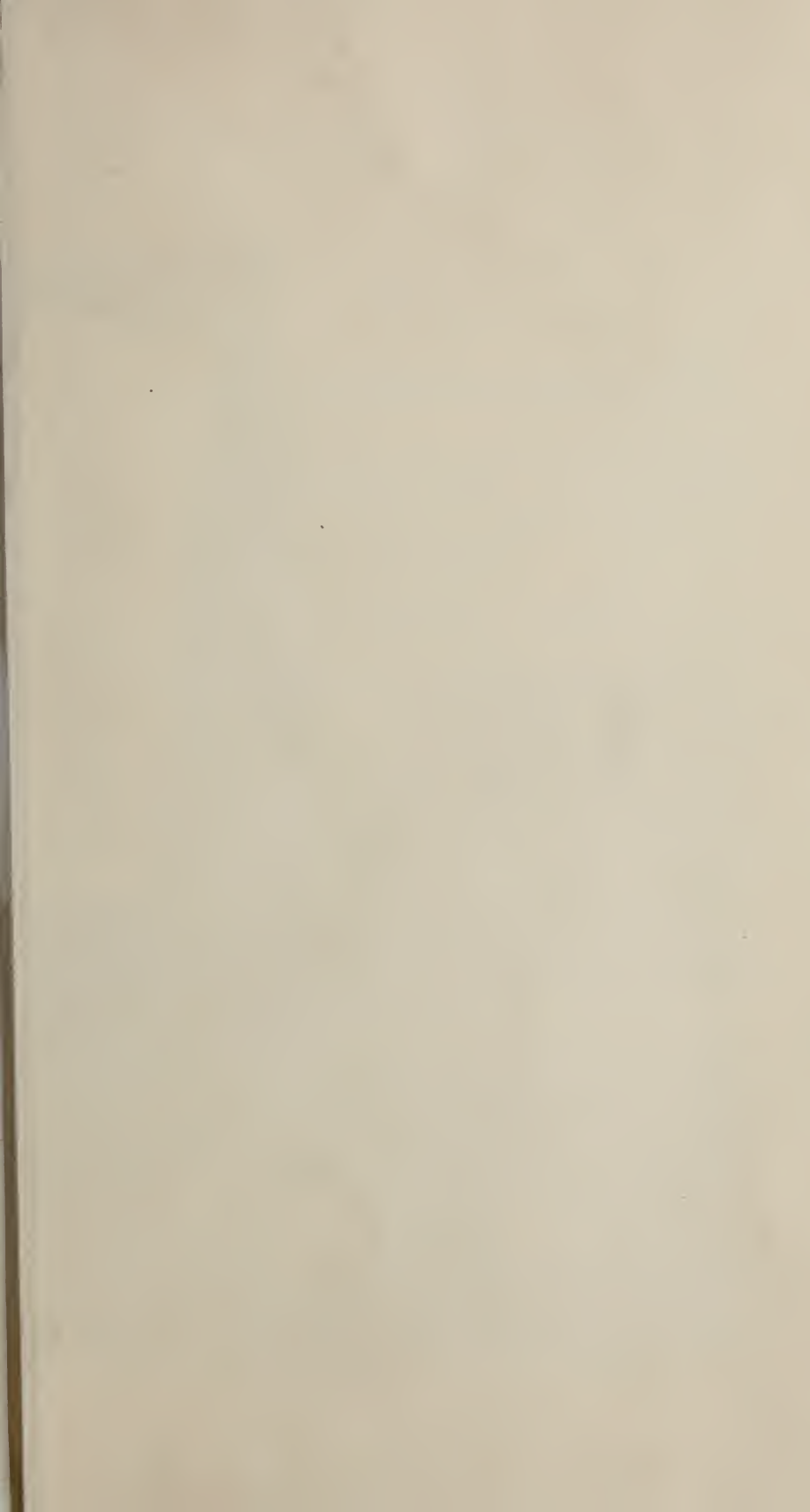
Total from April 1, to July 31, \$26,336,42

BOXES OF CLOTHING, &c.,

From Feb. 13, to July 30, 1847.

Mass., Woburn, Bap. Fem. Miss. Soc., per Eliza C. Buckman, for Rev. J. G. Pratt, a box of clothing, dry goods, &c.,	40,00
do., Framingham, Circle of Industry, per Miss Lauretta Nixon, Sec., for do. do., a box of clothing, &c.	24,00
do., Newburyport, Society connected with the two Bap. chs., for the benefit of youth in Africa, per M. B. Robinson, sec., a box of clothing,	50,00
do., Chelmsford, Sewing soc. of the Bap. ch., per M. Amanda Parker, sec., for Miss. school at Bexley, Africa, a box of clothing,	85,00
do., Middleborough, Fem. Miss. Soc. of Central Bap. ch. and soc., per Eliza C. Covington, sec., for Rev. Francis Barker, a box of clothing,	45,75
do., Boston, T. Richardson and others, for Rev. E. B. Bullard, a box of clothing,	25,21
In same box, from Mrs. Snow and Mrs. Loring, for Mrs. Bullard, a package of dry goods.	
do., do., Mrs. William Grubb, for Mrs. E. Bullard, a box of clothing, dry goods, &c.	21,89
do., Kingston, Personal friends of Mr. and Mrs. Barker of Shawanoe, a box of clothing.	
R. I., Providence, Ladies of 1st Bap. ch. and cong., for Rev. L. Ingalls, a box of clothing, &c. &c.	72,72
N. Y., city, Benj. Pike, for Rev. L. Stilson, a small electric machine,	12,00
do., Williamsburg, Rev. A. P. Mason, for Rev. J. M. Haswell, a box of sundries,	5,00

R. E. EDDY, Treasurer.



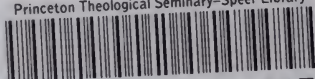
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